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ABSTRACT

Ten authors offer a large array of theoretical and practical ideas for developing a viable Middle Eastern K-12 curriculum. A major purpose of the 10 articles is to help teachers in the United States become aware of problems confronting them in teaching about the Middle East. In the first article, the author discusses some problems--for example, the image of the Middle East as presented by the media. The need for greater international awareness for multicultural education is discussed in the second article. The next two articles provide outlines of topics and objectives for units on the Middle East for grades K-9 and 10-12 and cite resource materials to use in the units. Then, in the fifth and sixth articles, the successes and failures often experienced in teaching Middle Eastern studies to secondary students and textbooks and teachers as conveyors of knowledge and agents of socialization are discussed. Articles 7 and 8 present selection criteria and methods of using audiovisual resources and an annotated listing of filmstrips. In the concluding article, the author discusses how to make Middle Eastern studies relevant by actively involving students in techniques such as role play. The appendix contains teaching guidelines for units and lists of recommended materials. (RM)

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THE MIDDLE EAST:
The Image and the Reality

by

Jonathan Friedlander

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PREFACE

> I was appalled when I was a child, as I opened my geography book and read about my ancestors, "the butchers," who killed the Crusaders. And I kept saying to myself: Well, that's not what my mother told me, I don't believe it! Is that so? Who is *not* telling the truth? This is a history book, my parents sent me to school to learn the truth. I was appalled. And yet, I don't know how much history books have changed, if any. That is shameful.

This overriding regard for the truth is an immediate concern for Helen Atwell, a parent and community activist in Southeast Detroit, and many others whose expressed interest lies in the field of Middle Eastern education. Scholars, educators, and informed citizens have, unknowingly, been the recipients of such intended truths in the classrooms of our schools and in institutions of higher learning. The concern is well founded. As our perceptions of the Middle East are constantly being reformed and modified by the sheer volume of information from the region, many of us have become increasingly disturbed by the deepening crises which plague precollegiate Middle Eastern education. The discipline has witnessed its fair share of turmoil, as long-held ideals cherished by a generation of Orientalists have become the target of revision by those who have since broken the chains of that knowledge, which finds its roots in the romantic and imperial attitudes of nineteenth century Europe. Numerous works and studies have surfaced in the past few years which attest to such revision. While all identify the inherent problems, only a few offer workable solutions. Certainly, the structural reforms which appeared at the top have yet to significantly alter the deplorable conditions which prevail in the precollegiate realm.

This volume bears testimony to the existing dilemma, as the reader will quickly ascertain from the forthcoming discussions. Time and again the authors will refer to the problems which have become engrained in the fabric of our educational system.

In each instance, practical solutions are offered in response to the challenges of our times; in the formulation of ideology, the development of a viable Middle Eastern curriculum, and the evaluation and promotion of learning tools designed for elementary, intermediate, and secondary grades.

A multicultural approach to education guides this collection of articles. We are convinced that the task of bringing the common perceptions and knowledge of other peoples and cultures to parity with our own multicultural society is imperative in this troubled age. Mostly at the elementary school level where Middle Eastern curriculum is virtually unknown, and particularly at the secondary level where the damage brought forth has been reinforced by the various channels of mass media and further exacerbated by inadequate resources, teaching strategies, and the lack of in-service training. Ultimately, the implementation of successful, on-going Middle Eastern programs in our schools and universities is but one component part in the vital pursuit of a broader globalmindedness.

The task is formidable but certainly not insurmountable. Indeed, in order to dispell the image from the reality, particular detail must be paid to practical avenues of reconciliation; that is, meeting the needs of instructors, planners, and pupils as they confront head-on the challenges brought about by decades of neglect and arrogance. This is precisely the intent of this publication.

First of all, many thanks go to each of the contributors who found it necessary to address the perplexing question posed by Helen Atwell. This endeavor was made possible through the foresight and continual support of the Gustave von Grunebaum Center for Near Eastern Studies, and the Curriculum Inquiry Center, Graduate School of Education, UCLA. The National Endowment for the Humanities and the Mobil Oil Corporation have also been generous in promoting and bringing this work to fruition. John Hawkins and Mark Newman participated in all phases of production. To them I extend my sincere appreciation. Foremost, my gratitude belongs to Carolisa Brenner, whose love is the guiding light.

Jonathan Friedlander
Los Angeles, August 1980

TEACHING OF THE MIDDLE EAST: AN OVERVIEW

by

Don Peretz

Recent events in the Middle East—the world crisis caused by the collapse of relations between the United States and Iran, enthusiasm and disappointments engendered by the Egyptian-Israeli peace treaty, the dizzy escalation of oil prices, and the ever-expanding list of American commitments in the region—demonstrate how the center of gravity in our international involvements has shifted over the past few years, first from Europe to the Far East, and in the latter half of the 1970's, to the Middle East.

The decade of the seventies closed, in reaction to the Islamic revolution in Iran during 1979, with earnest attempts by the popular media to inform the American public about this mysterious religion so close to Christianity and Judaism, yet perceived by many in the West as an evil force striving to destroy our civilization. Numerous TV specials, weekly news-magazine stories, and daily newspaper features sought to explain the faith, many in a sympathetic manner, others in a patronizing way, and some with deep hostility. A few writers alluded to a strange new alliance of Islam and Communism which threatened our security. The events in Iran were seen by many as an unexpected and historically unaccounted for disaster. They were used by not a few politicians as an excuse to augment America's military might or for proposing the extension of U.S. influence, by force if necessary, into the Muslim heartland. Indeed, as the eighties opened, many were infused with a crusading euphoria, anticipating a new and revitalized energy to be projected into the Islamic East in the years ahead.

Against the background of this mood, the educator, the Middle East scholar, the teacher of "international dimensions" to our youth may well ask, have efforts succeeded in broadening the international perspectives of American teachers and students since the 1960's? There is little doubt that Americans during the past generation have become much more conscious of the region to which this volume is devoted. The days have passed when an educated person might reply after being told where a long-time visitor from the region came from: "Why, there is no Middle East! There is only a Middle West!" And Islam, most of us now know, is not a food, but a religion; Muhammad is not the "Arab God" but "some kind of a prophet." Yet, how deep has our "new knowledge" penetrated our thought? Although students have become aware of and interested in the Middle East, the Arabs and Islam, I still find that many who I encounter, who will become teachers of thousands of pupils in our pre-college system, have difficulty in comprehending fundamental and essential concepts necessary to understand why there was a revolution in Iran, who the Arabs are, the relationship of Islam to Judaism and Christianity, and many another conundrum. Lest we prematurely congratulate ourselves on the success of American education in achieving "global dimensions" since that theme became a high priority in the sixties, it would be wise to consult the surveys of teachers, students, and teaching materials referred to in this volume.

The MESA study, *The Image of the Middle East in Secondary School Textbooks* by William J. Griswold, was published five years ago, and Ayad Al-Qazzaz's "Images of the Arab in American Social Science Textbooks" was published then, but it seems that many of their conclusions are still valid. The struggle to change the "oversimplified, naive, and even distorted image of Middle Eastern cultures, history and politics" (Griswold, p. 1), often seems like one step forward and three steps backward.

The odds in this struggle appear to be overwhelming for many reasons. Among the most obvious, and the most difficult to cope with, yet the one least challenged, is the tremendous counterforce of informal education. In a recent interview, (*N.Y.*

Times, Oct. 9, 1979) Neil Postman, a prominent figure in the movement to "open up" American elementary and secondary education, explained why he had second thoughts about innovations he recommended earlier. "Fifteen years ago it seemed to me that the schools needed to be innovative because culture—its politics and social idea—was not keeping pace with technological change. So the schools had to serve as a spark for change. They needed to do things like add more subjects to the curriculum.

"We succeeded in opening the schools, but since then the impact of television and the other new communications media have forced change at a much more rapid pace then even I thought possible 15 years ago. The changes have come fast and furious. Now the schools face a different situation."

The schools, Postman observes, "have become, in effect, an alternative curriculum to the varied and powerful curriculums that go by the name of the media. . . . The television curriculum is mainly concerned with capturing the attention of the students. The content follows attention. Teachers want to get their students' attention, of course, but they are mainly concerned with content." In contrast to the school, which is linguistically oriented, Postman observes that the media, especially TV, are image-centered; its style mostly narrative. TV, he states, counteracts what the schools are trying to do; it is always in the present tense, thus it "works against the development of a sense of history. . . . The television curriculum is biased against a sense of history and continuity." The TV commercial does not "stress that problems have origins or roots. Problems just seem to strike . . . they teach that all problems are resolvable . . . , that all problems are resolvable fast . . . that all problems are resolvable fast through the means of technology. . . . This is the opposite of the school curriculum, which is obsessed, as it should be, with origins and with historical roots."

In reply to a question about what schools can do about this competition, he answers that they "must try to provide some balance to what the information environment is doing to children. First, since the media tend to be discontinuous and fragmented, schools must provide children with some sort of theme. I suggest something like 'the ascent of humanity.' . . . Next, the subjects of language and history must be central, because these are ideas that the media for the most part ignore and work against."

Those who structure today's curriculum, who write textbooks and prepare teaching materials used now, or who compete in the classroom against the media in attempting to influence the child's mind, are often themselves the product of the TV age, the victims of that curriculum which is biased against a sense of history and continuity. This is one obstacle in redressing the balance between media and classroom, especially in teaching about the Middle East.

Without this perspective of historical continuity, who can decipher the rambling statements of a Khomeini, or of students holding Americans hostage in the Teheran embassy? How can one comprehend the pros and cons of the Egyptian-Israeli peace treaty without understanding Arab nationalism, or Islamic consciousness, or the Palestinian struggle for identity? Or how can one understand the origins of the Jewish State in Israel without empathy for Jewish suffering in past centures and "what it feels like to be a Jew?"

Is it possible to bridge the gap between the curriculum of school and media, to combine a feel for history and a sense of continuity with the immediacy and excitement projected on the nightly TV special? Some of these dilemmas were discussed at a meeting on the subject of the school textbook convened during October 1979 by the National Endowment for the Humanities (*N.Y. Times*, Oct. 21, 1979). Those attending the seminar unanimously agreed "that the general failure of scholarly publications, and institutions such as the American Historical Society to review and evaluate textbooks was deplorable." A high proportion of textbooks were described as "lifeless," or marked by "unremarkable writing." Others pointed to "the wide gap between the academic community and the schools, between those engaged in the study of history and those who write textbooks to teach it." Francis FitzGerald, author of *Fire in the Lake,* who has been examining the "textbook problem" commented on the "cautious blandness, the parsing of issues, the fence-straddling" she found in many American history texts. "There is a lack of conflict or character . . . There are no passions . . . . Problems are given no causes; they just seem to emerge. It is the natural disaster theory of history."

A vice-president of McGraw-Hill publishers explained that he believed some of these problems were due partly "to the need for textbook houses, given the high cost of developing new titles, to sell to school boards that reflect a wide variety of regional, social and ideological viewpoints. If textbooks reflect society, and if society is splintered, it is logical that the result will be either schizophrenic or bland."

In teaching about the Middle East these problems are even more severe. There is hardly a subject related to the region that is not controversial, thus the textbook author must be wary lest he offend some regional, social, or ideological viewpoint. Will an author who attempts to convey the deep emotional attachments of one or another group of people to some Middle Eastern land offend a school board, will he/she arouse the ire of some interested minority? Have these snares affected the quality of writing and preparation of materials about the Middle East?

Much instruction on the subject takes a "current events" viewpoint in which the school fails to redress the media curriculum, with its emphasis on immediacy and capturing attention. Rather than setting current events in the perspective of history, the school, when dealing with the Middle East, will emulate TV, neglecting to note that problems have origins or roots; emphasizing the fast solution. American reactions to the Iranian crisis of 1979 clearly demonstrated that neither the media nor most schools made use of history to explain this complicated situation.

The press reported that no U.S. government agency anticipated either the revolution of 1979 or the impact it might have on American relations with Iran. Some officials asserted that they knew of no one who could predict the direction of events in that country. At some American universities there were scholars of Iran, its culture, its religion, and its politics, who did predict the trend of events many years ago, drawing on their knowledge of the country's history and culture. In the book, *Scholars, Saints, and Sufis*, edited by Nikki R. Keddie, published by the University of California Press in 1972, Hamid Algar wrote about "The Oppositional Role of the Ulama in Twentieth-

Century Iran." In his article, published seven years before the revolution, Algar asserts that Iranian national consciousness remains wedded to Shi'ite Islam, and that when the nation is threatened by internal autocracy or foreign hegemony, it will be the voices of religious leaders such as Ayatollah Khomeini that will be widely heeded. Algar and others such as Roger Savory who have written about the centuries-old struggle between Shi'ite religious leaders and secular regimes in Iran have done more to help understand the crisis than the days and days of TV spot-reporting. But there are probably not more than a score or so teachers who have read the historical analysis of these scholars, while there is hardly an American who has not watched many hours of TV coverage.

The articles in this volume describe some efforts to cope with these problems, problems that cut across all aspects of the elementary and secondary levels. They are often more acute in social studies, especially in teaching about regions of the non-western world like the Middle East. Each author in this volume is not only aware of the difficulties, but is helping to confront them. Studies have demonstrated all too well that there is a specific problem in dealing with the Middle East.[1] Organizations including MESA and the Middle East Institute in Washington, D.C. have established committees to search out ways to bridge the wide gap between the academic historian community and the schools. And both MESA and MEI have included teachers who are activists in their work of confronting these difficulties.

In some universities OutReach programs have been established to help bridge the academic-school gap[2]. They have facilitated contacts and cooperation between pre-college teachers and academicians to revise primary and secondary curricula and to integrate appropriate materials about the Middle East into primary and secondary education. This collection, itself, serves as a prime example.

Marvin Fricklas, Mounir Farah and Juanita Soghikian are active and dynamic teachers with enthusiastic students, who have demonstrated in the classroom how it is possible to overcome many of the problems raised even with such limitations as low budgets, a relatively small range of approved textbooks and teaching materials from which one may choose, and that greatest limitation of all, the pre-existing impressions and cultural stereotypes with which most students arrive at their study of the Middle East.

Jerry Fix, Jonathan Friedlander, Mark Newman, and Ron Messier prove that there is no shortage of useful teaching aids to supplement the textbook. Although many are available, including films, filmstrips and artifacts, they are not solutions to our problem. As Fricklas notes from his experiences, too many students are uncertain as to what happens when a film is shown, and the teacher may have to help. He also comments on the effects of home television viewing as a counter-force to the school.

Most educators and specialists concerned with teaching about the Middle East agree that there are a number of special problems beyond those already raised. We are all challenged by preconceptions embedded in our consciousness by the media and by our environment. During the last decade the region has become a "problem area," yet should that be the major thrust of our rationale for study of the Middle East? If there were no Arab-Israeli conflict, no PLO, no oil crisis, no conflict between the U.S. and Iran, or no great power competition in the region, would there be adequate educational reasons for dealing with it? The media, especially the nightly newscast, has so strongly thrust these immediate crises into everyone's consciousness that the cultural and historical past necessary to understand the crisis has been all but forgotten. Is it possible to stimulate other than a "crisis image" of the Middle East, images that teach the student about the role of religion, folk culture, family patterns and relationships, music, art, literature and dance of the region?

In the United States much, if not most, of our perception has been colored by the Arab-Israeli conflict, so that terms like "Middle East Peace" or "The Middle East Problem" usually refer to that. Most Americans, teachers, pupils, and even specialists, see the region through the lenses of one or another crisis—usually a problem that the region has created for Americans. Long after these are forgotten, the Middle East will be confronted by its own crises, having little to do with the U.S. Problems of rapid population growth, disparities between land and water resources and people, the dilemmas created by development and urban expansion, growing distances between the impoverished and the wealthy; these issues will affect the region in its larger historical context to a greater extent than the next round of peace negotiations, the release of hostages, or the numbers of American or Russian ships in the Persian Gulf.

The media presents a rather monolithic image of the Middle East, except for Israel. Arabs, Turks, Iranians, Kurds—how many Americans know the difference? The oversimplified image of these "strange" groups of people became all too evident during the 1979 "Iranian crisis," Not only were all Iranians, pro-Shah, anti-Shah, pro-Khomeini and anti-Khomeini, perceived by many as the "enemy," there were also occasional attacks on Arabs, Pakistanis, and on Muslims in general, including threats to a few mosques. Who was responsible for these mistaken identities? Did the media fail to inform us of the differences between Persian, Turk, Arab, and Pakistani or had thousands of ninth grade social studies teachers skipped part of their Middle East curriculum?

Sheiks, camels, sand, and oil wealth are among the more common stereotypes associated with the region. In all but a few instances, the Saturday morning TV cartoon and the popular comic strip leave a deeper imprint on the consciousness of most school children than the strongest efforts of the best teachers. The battle between the media and the good instructor is not always lost. A handful of children will remember a film they saw at school on Lebanon, or Turkey, or Iran, with snow-capped mountains; or they may recall that along the Mediterranean coast there are orchards and orange groves as bountiful as those in Southern California. Despite the cartoon camel and desert sheik, they may remember the filmstrip at school showing the main streets of a large Middle East metropolis—was it Istanbul, or Beirut, or Damascus, or Tel-Aviv, crowded with traffic jams like those in Philadelphia, San Francisco, and Chicago.

Neil Postman, when questioned about the competition between TV and school, suggested that the school might introduce a theme into its curriculum like "the ascent of humanity." What better place than the Middle East? The media presents the region as separate from our world. But the school cannot avoid linking the Middle East to our civilization. The media often forgets that the roots of our civilization originated in that "strange, exotic, bewildering" part of the world. But our heritage *is* ancient Greece, ancient Rome, Judaism, Christianity. The Middle East was part of them and they were part of it. The Crusades are frequently studied in secondary schools, and they are a popular movie theme. The strongest perception of that historical episode is of struggle by the "true faith" against Muslim hordes.

Much of Western history is the history of the region, yet rarely outside of Middle East courses is Napoleon's contact with Egypt, Syria, or Palestine mentioned. Although the media at times describes countries as "centuries old," most Middle Eastern states have come into existence since World War I or World War II, on foundations created by Western powers. The borders of most Arab nations, of Turkey and Israel, were drawn by agreements made by Europeans with interests in the region. Now these countries have developed their own distinctive spheres of influence used for their own convenience, rather than for the needs of local peoples. While Turkish, Iranian, Arab, and Israeli nationalism all have cultural roots reaching back through the centuries, it was the interaction between the interests of the inhabitants of the region and those of the Europeans that sparked today's modern movements.

Not only the media, but many educational establishments have a myopic perception of our world, in which history, culture, and civilization are nearly always equated with Western history, culture, and civilization. If colleges and universities perceive the world from this perspective, the best efforts of state education departments striving to give students a "global perspective" cannot be very successful. It is only the unusual college course in comparative literature, comparative politics, or survey of art that reaches beyond North America and Western Europe. Although teachers are more aware of the limited perspectives in traditional education, the enthustiastic efforts and plans of the sixties and early seventies to give "global dimensions" to education have become the victims of retrenchments, budget cuts, and the "proposition thirteen mentality" brought on by national economic setbacks in the late 1970's. This is not to imply that the large investments made by the federal government and private foundations in non-Western area studies were useless, but the economic pressures of recent years have diminished the priorities once given to the non-Western world. The goals originally set have never been attained.

A mild interest in the problem was revived in April 1978 when President Carter ordered the creation of the President's Commission of Foreign Language and International Studies. After a year of public hearings, inquiries, and studies to assess America's need for foreign language and area specialists, the Commission reported back with findings and recommendations almost identical to those of similar bodies established a generation ago.

In its April 1979 *Bulletin* the Commission reported that ninety percent of Americans still cannot read, speak, or understand any language but English and noted that one in five public high schools offer no foreign language at all. Only 15 percent of college freshmen said their high schools prepared them very well in a foreign language while the number of American higher educational institutions requiring a foreign language for admission or graduation declined from 73 percent to 53 percent between 1967 and 1974. Barely five percent of teachers have had any exposure to international, comparative, area, and other intercultural courses in their certification work. A total of 127 American students in higher education were studying Indonesian in fall 1977 though Indonesia had a population of 140 million, and only 9,809 students were studying Mandarin Chinese, the world language with the most native speakers. Today, one of 8 jobs in American industry and one of 5 in American agriculture depend on international trade. There are approximately 10,000 English-speaking Japanese businessmen operating in the U.S., but only 1,000 Americans operating in Japan—of whom few know any Japanese at all. In addition, the study stated that federal funding for foreign affairs research declined nearly 60 percent (in constant dollars) between 1962 and 1976 and observed that the Ford Foundation, which had spent more than $306 million on international education programs from 1951 through 1973—or an average of $13.3 million a year—had as a result of reduced budgets and pressures from competing demands, provided less than $4 million to these in 1978.

The situation has had its impact on the study of the Middle East. The number of Americans studying its languages has not increased substantially since the sixties, and the number of teachers who have taken courses dealing with the region is still small. Although the crisis in Iran sparked extensive support for a several billion dollar increase in the military budget, and creation of a new 100,000 man Rapid Deployment Force, we have yet to hear of widespread support for training a corps of Persian language speakers, or of individuals knowledgeable in Shi'ite Islam. The number of native Americans now qualified in these subjects is in the dozens, if that many. But the most popular reaction seems to be that we should expand military forces to deal with the crisis rather than to develop a deeper knowledge of the Middle East.

The authors in this volume have attempted to diminish the wide gap between the community of academic historians and the school, by bringing to teachers the sense of historical depth required to understand situations such as the Iranian revolution of 1979, the Arab-Israeli conflict, Jewish and Palestinian nationalism, and the social transformation of Middle Eastern societies as they move from traditional to modern lifestyles. Through the collaboration of institutions including MESA, MEI, the National Council for the Social Studies, state education departments and university based groups such as the Curriculum Inquiry Center at UCLA, through joint efforts of university personnel and pre-college teachers, these authors have assembled a large array of theoretical and practical data that should be useful to the elementary and secondary teachers.[1] Of course neither the material in this volume, nor any additional quantity of fine textbooks, films, filmstrips, illustrated maps, or artifacts can solve the problems raised in this introductory article. Not even the best trained teachers, with the most elaborate and wide array of materials can overcome the influence of our non-school environment—of television, comic strips, movies, and the general public consensus. But it is hoped that these articles will make many aware of the problems confronting them in teaching about the Middle East. Even the problems cited in this article are only a small sample of those confronting the instructor when facing the challenge of teaching about the region. Perhaps, as American society becomes more aware of the crisis in our understanding of the Middle East, it will become wiser in the use of its resources and in its allocation of priorities. Might it be possible that sometime in the near future a small proportion of the billions recommended for the Rapid Deployment Force will be allocated to one or two high school courses in Persian, a teacher's in-service seminar in modern Islam, a summer institute where teachers and academicians work jointly to develop new teaching units on diverse life styles in the Middle East, a series of filmstrips or TV programs on economic development and the social transformation in the Middle East?

Notes

1. See, for instance, William J. Griswold, *The Image of the Middle East in Secondary School Textbooks* (New York: Middle East Studies Association) 1975, and Michael Suleiman, *American Images of the Middle East Peoples: Impact on the High Schools* (New York: Middle East Studies Association) 1977.
2. Please consult the following OutReach centers for information:
   Center for Middle East Studies, 1737 Cambridge Street, Harvard University, Cambridge, MA 02138.
   Joint Center for Near Eastern Studies, New York University and Princeton University, 50 Washington Square South, New York, New York 10003.
   Near Eastern Center, Selim Franklin Building, Room 204, University of Arizona, Tucson, AZ 85721.
   Center for Middle Eastern Studies, 215 Moses Hall, University of California, Berkeley, CA 94702.
   Near Eastern Studies Center, University of California, Los Angeles, 405 Hilgard, Los Angeles, CA 90024.
   Center for Middle Eastern Studies, The University of Chicago, 5848 South University Avenue, Chicago, Ill. 60637.
   Center for Near Eastern and North African Studies, University of Michigan, 144 Lane Hall, Ann Arbor, MI 48109.
   Department of Near and Middle Eastern Studies, University of Minnesota, 164 Klaeber Court, Minneapolis, Minnesota 55455.
   Middle East Center, 838 Williams Hall CU, University of Pennsylvania, Philadelphia, PA 19104.
   Center for Middle Eastern Studies, University of Texas, Austin, Texas 78712.
   Middle East Center, The University of Utah, Salt Lake City, Utah 84112.
   Department of Near Eastern Languages and Literature, University of Washington, Seattle, Washington 98105.

MULTICULTURAL EDUCATION: A NEED FOR GREATER INTERNATIONAL AWARENESS

by

José da Silva Gonçalves

Within the last two decades, multicultural education has rapidly evolved into a prominent strategy for acquainting us with both national and international cultural diversity. This growing awareness of different groups reflects the spirit of our time. Worldwide, we have seen new nations—many forged from a diverse collection of peoples—emerge from a long colonial past. Domestically, the civil rights movement has acted as the primary cause of a major social revolution in this country, of which only now, have we begun to see the full consequences. How we may come to perceive and respect peoples of various backgrounds is directly related to these recent events and to the ways we teach young people today.

Clearly, much importance and faith has been placed in the classroom as an especially important place where the ideals of greater understanding can be implemented. This challenge, however, is not the task of teachers alone. Surely they act as the individuals most directly involved with delivering the message to students and they are the ones ultimately responsible for finding the best means of doing so. But, curriculum developers, administrators, parents, and all of us involved in some way with the educational process also have significant roles to play.

If instructors are to carry out their jobs effectively, they must be given administrative assistance and proper materials. While school personnel in positions of authority can make an important contribution by establishing set guidelines, those in the community can help by upholding the ideals of multicultural education outside the schools. Similarly, curriculum developers can work to supply adequate courses of study designed to foster greater understanding about and among diverse peoples, for instance, those from the Middle East.

This paper is aimed at creating a larger awareness of just how useful such an approach could be. There are three basic examples being employed today: Bilingual bicultural education, education for cultural differences, and one predicated upon cultural pluralism. To these I add a fourth, an international strategy which, hopefully, will develop a greater tolerance and understanding for peoples of different nations.

In spite of the constant influx of new arrivals to this country over the last two centuries, multiculturalism is a relatively new phenomenon in our schools. Save on the local level, little attention was paid to the uniqueness of these immigrants in the past. The schools, of all the institutions in our society, have been most responsible for this ignorance. Following the dictates of the 'melting pot' ideology they have sought to reduce this diversity so as to make one homogeneous 'American' people. Although no centralized school system has existed, or exists today in the United States, educators have been rather consistent in their implementation of ideals predicated upon this one fundamental assimilationist model.

They sought to transform peoples of distinctly different backgrounds into "good Americans," speaking English and cherishing values and patterns of behavior in tune with the best canons of Anglo-Protestant society. There was little patience exhibited towards those who delayed in becoming assimilated and certainly less tolerance was displayed towards differences, especially in the schools. The education system has never been seriously challenged for perpetrating such policies. In this land of *liberty and freedom for all,* the negative connotations attached to those very activities practiced daily by minorities, and which serve to keep traditions alive, have made many feel uncomfortable. As a result of civil rights activity, particularly in the last three decades, however, minority groups have demanded stronger school-community input while striving to gain greater cultural representation in the curriculum.

Blacks have been the most active group in voicing an opposition to these prevailing practices which discriminate against those who differ from the white mainstream. By the early fifties, Afro-Americans no longer acquiesced to an apartheid-like society which had relegated them to a lower social stratum.

Brown vs. the Board of Education was undoubtedly the most influential legal ruling to attack school segregation, in particular, and segregation, in general. Before 1954, the *modus operandi* in American society, especially in the South, was a two-tier system that maintained separate facilities for whites and blacks. This practice was based upon the separate but equal decision in Plessy vs. Ferguson. Briefly, the Supreme Court in 1896 ruled that transportation accommodations separating the races were legal so long as they were equal. This action, along with the Mississippi State Constitution of 1890, provided the cornerstone for creating a *de jure* segregated society which was indeed separate though never equal. Those for whites were always better than those provided for blacks. The Supreme Court decision in 1954 reversed the earlier ruling maintaining that this was both illegal and unconstitutional. Consequently, the schools were ordered to desegregate.

Integration, however, was not always welcomed. Indeed, the entire history of the civil rights movement in the twentieth century has been inextricably bound to this issue. Anthony Lewis has ably documented the resistance and, at times, the violent racial clashes which have occurred over the implementation of the court's ruling.[1] In spite of opposition, strides have been made. Yet, both in the Deep South and many other parts of the country the birth pangs of *de facto* and *de jure* desegregation are still being felt.

The importance of Brown vs. the Board of Education far transcended the immediate issue of racial discrimination in schools. It set an important precedent prompting other ethnic groups to voice their demands on a school system which previously had paid little attention to people of different linguistic and cultural backgrounds. So considerable is the minority population that the 1970 census concluded that 33.2 million, or approximately sixteen percent of the nation's population, spoke a language other than English as a native tongue.[2] Within the last two decades, these Americans have asked for greater representation in the schools arguing that the curriculum should reflect their language and customs. Similar to the desegregation issue of the fifties, this conflict was also taken to the floor of the highest court in the land.

The 1974 decision in Lau vs. Nichols was as important for multicultural education as the 1954 ruling had been for desegregation. The latter dealt specifically with racially differentiated schools, Lau vs. Nichols, on the other hand, challenged a culturally segregated education system which discriminated against children whose native culture differed from that of most Americans. It was argued that these students faced a unique and equally severe handicap, for while they could be physically present in the classroom the content and language of the curriculum did not meet their special needs as either non-English or limited-English speakers.

The grounds under which the argument was rooted goes back to the Civil Rights Act of 1964. This law compelled school districts to supply a non-discriminatory education that would give children an equal opportunity to learn. Thus, the ruling here is only one in a long list of cases, dating back to the early fifties, that aimed at eliminating segregation of any kind from the schooling process. Articulated into practice, the 1974 decision has meant that districts are compelled under Title VI of the Civil Rights Act of 1964 to provide children of limited or non-English speaking background with special programs which will help insure their success in school. The implementation of this mandate in the curriculum has taken many forms known today under the rubric of multicultural education. But before looking at the contemporary situation it is worthwhile to first present some widely accepted definitions of models which have emerged out of this historical process.

Much to the chagrin of those in the field, the concept of multicultural education is understood only by those few genuinely concerned with it. The plethora of definitions currently in use combined with the inconsistent employment of this idea in the available literature have generated a great deal of confusion. While we have no pretenses of providing a definitive conceptualization, an attempt will be made here to present the most accepted meanings and, thereby, place the term in a clearer perspective.

Thomas LaBelle identifies three types: 1) education for cultural differences, 2) bilingual education, and 3) education for cultural pluralism.[3] By the first the author means that form which has received the greatest support from subordinate minorities in the United States, and which has as its main goal the promotion of the contribution made by various ethnic groups to this country as well as to the world in general. The second aims more specifically at preparing individuals to function effectively in two subcultures and to increase opportunities for their success both academically and occupationally. The last seeks to preserve and promote differences among minorities and rejects the goals of assimilation leading to homogeneity.

Gibson, on the other hand, identifies five types of which three are similar to those presented above.[4] The others are benevolent multiculturalism and one which perceives multicultural education as the normal human experience. By the former, she suggests an approach, provided by the dominant society, which equalizes educational opportunity for students coming from different backgrounds. She sees the latter as being based upon an anthropological concept formulated by Ward Goodenough.[5] According to this view, the general culture is seen as a composite of various microcultures like the family, religious groups, social clubs, and so on, in which each individual participates every day. Logically, this characterization, which affirms that we all interact daily at various levels, rules out the possibility that anyone can be monocultural. Though we may belong to a specific ethnic group, these actions make everybody multicultural to some degree.

All of these definitions have one thing in common: they all refer to multicultural education. General assumptions tend to equate the idea of culture to that of ethnic groups living within the borders of a nation. If, as Goodenough affirms, we all live within a world of microcultures, these interactions, then, are not simply limited to those living in a country but may extend beyond that to far away peoples and lands. Thus, our classrooms can certainly function as vehicles for bringing the language and customs, traditions, etc. of other countries into play. This may allow children to learn about others in the classroom and should be conceived as international multicultural education. It is this form that the present volume deals with. By learning about citizens of differing nations in our schools, these goals can be pursued in a broader sense.

Translated into practice, the concept takes many forms today. The most well-known is undoubtedly the bilingual/bicultural mode. Aimed at educating individuals so that they can function effectively in two cultures, it is designed to meet the needs of limited and non-English speakers. Funding is intended to provide partial instruction in the pupil's native tongue and culture. The ultimate objective, nonetheless, is to make them competent in that of the mainstream. This approach is fundamentally transitory since it seeks not to retain the child's original background but only to use it as a means of integrating it into the dominant way of life.

To be sure, not all such endeavors are transitory in nature. There are some which give stronger emphasis to the maintenance of the student's home language and, increasingly, educators from various minority groups are arguing for more efforts of this sort. The truth, however, remains that in our public school systems, legislative funding clearly specifies the transition form as the one most acceptable; any deviation may result in loss of financial support. This fear provides a strong incentive for adhering to established guidelines. It comes as no surprise, then, that while some may stress a stronger content or even lean towards a maintenance effort, these are usually short-lived and exist as exceptions to general practice.

Unlike the above, education for cultural differences strives to inculcate in all pupils a larger understanding of others. This type focuses specifically on creating a greater tolerance for diverse cultures. Ideally, both children from majority as well as those from minority backgrounds will be given the opportunity to learn about their own and each other's traditions and customs. In reality, however, this model has been criticized for not meeting its goals.[6]

While all stand to benefit from having their cultures elevated to the level of a subject matter, it is not quite clear as to what impact this may have on students from other ethnic groups.

Given the complex nature of multicultural education processes, the student quotas needed to incorporate diverse types of programs in the curriculum, and the ethnic concentration in various communities, it is probable that, as Susan Phillips suggests, minority students are being primarily instructed in their own cultures.[7] If this is indeed the case, then there is much to be said about the goals of a model that is supposedly designed to emphasize the merits of equality of all cultures.

This form, though identified by some authors as discretely different from education for cultural pluralism, does not appear to vary significantly in aims and content. LaBelle, for example, writes that the latter "seeks to promote differences among macro-cultures and to reject the goals of assimilation leading to cultural homogeneity."[8] But, while we may contend that pluralism ideally does attempt to give each equal footing, this does not necessarily mean that it tries to promote variances.

The effort to achieve parity may be interpreted as a competition for the attention of children—a process similar to a cultural marketplace where goods are shown to prospective buyers. Yet, if the purpose is to present each as equally important as another then all must be given equal emphasis. It would appear that the underlying assumptions behind such presentations are intended not at illustrating diversity so much as underscoring the merits and points of existing similarities. For the development of a greater understanding and mutual respect for others is dependent upon recognizing that my culture is just as important to me as another is to some one else. In this way, more respect for all concerned will be fostered.

As Gibson observed, "education for cultural pluralism stems from the rejection by ethnic groups of majority-enforced acculturation and assimilation and from their rejection of an American 'melting pot' ideology both in theory and practice."[9] Not unlike the above model which stresses differences, this one also emerged out of the demands made by minorities for equal representation in the classroom. The intent is to elevate them from the inferior position in which they have been placed for so long. The goal, in my opinion, is not one of reverse superiority, as some may argue. Rather, the objective is to emancipate cultures and thereby raise them to the stature of the dominant one. Viewed negatively, this can appear to result in a relative decrease in status of the mainstream. However, from a positive standpoint, increased prestige of subcultures only reflects an aspiration to be at parity with others, not an attempt to subjugate or denigrate them.

In this respect, the two models exhibit more similarities than differences. Both seek to promote an egalitarian society by enhancing the status of minorities. The only apparent distinguishing feature lies in the fact that education for cultural pluralism, in trying to promote the idea of a more democratic society, espouses an explicit political objective. This has led some to comment that here is a type which has been imposed as an alternative from above. While it is difficult to prove or disprove such an allegation, the fact remains that members from all levels of society seem to support such an approach. Education for cultural differences, conversely, finds its most vehement supporters among minorities.

This article has attempted to put multicultural education in a clearer perspective. It was stated above that traditionally the process has been conceptualized in domestic terms. The multitude of types which characterize this form of education have generally focused on national minority group issues. And while there are certainly no objections to perceiving it in this light, I would suggest that a broader international view can only serve to enhance our understanding of others. This comparative perspective drawing both from a much wider sample of programs currently in operation worldwide and from the introduction into the classroom of foreign ways of life would act as one way to approach multicultural education.

Too many misunderstandings and too much xenophobia exist among people today. This skepticism and stereotyping may have some importance in creating a stronger national identity, as in the cases of the newly independent countries, or in the mobilization of the population in times of crisis—as in the case of the United States during World War II or in Israel today. However, in regards to fostering a greater understanding among the various citizens of the world, such mistrusts do great harm and jeoparidize world peace.

It is not sufficient to have a *modus operandi* of detente as the only deterrent to possible human cataclysms. Education can play a much stronger role in promoting peace. If, indeed, we pride ourselves on being capable of reasoning and acting in the best interests of humanity, then we should exercise more fully those faculties which distinguish us from lower forms of life. The classroom is designed specifically to develop cognitive and intellectual skills. We must make greater use of these resources to create a better place for all.

This volume presents some concrete steps on how we can go about designing and implementing curricula which will achieve this goal. The design of a curriculum is intended to meet specific objectives and aims. One such way may be the bringing about of a greater tolerance for those coming from different backgrounds. It is possible, for example, to create and implement more adequate curricula on geographical areas of conflict.

The Middle East represents one such region where little hope exists for arms settlement. While the warfare may be locally generated and focused, its consequences are far-reaching. Because of the ease with which information travels and the interrelatedness of the world today, it is easy for us to find out what is happening virtually anywhere on the globe. This knowledge leads us to form strong opinions and attitudes about other people which may not always be correct. A carefully constructed and practiced course of study can present facts in a less sensational manner and attempt to obviate misunderstanding.

If multicultural education is ever to attain its intended goals, it must always strive to present the view of an egalitarian world order in the classroom. By reaching each child with a curriculum which intentionally aims at creating a better place to live, there is a greater likelihood that students will come to possess a healthier conception of others. Perhaps this is already occurring to some extent. But, it bears repeating that all involved in the process of learning have an important role to play.

The school is most certainly not the only institution responsible for shaping the minds of individuals. The family, religion, mass media, and so on, all exert significant influences. To some extent, the educational system is at a disadvantage when competing with such powerful vehicles of socialization. Nevertheless, people concerned with teaching the young, either formally or informally, must meet this challenge head on. Miracles probably will not be performed in the classroom but there is no reason why it cannot serve as a starting point. Given an appropriate course of study designed to meet the goals of multicultural education and adequate teacher training, students stand a much better chance of benefiting from a type of instruction which fosters a greater understanding of other people and their cultures and a better world for tomorrow.

Notes

1. Anthony Lewis, *Portrait of a Decade: The Second American Revolution* (New York: Bantam Books) 1965, *passim*.
2. U.S. Bureau of the Census, *Census of Population, 1970: General Social and Economic Characteristics: United States Summary* (Washington, D.C.: U.S. Government Printing Office) 1972, pp. PC1-C1.
3. Thomas J. LaBelle, "The Rhetoric of Multi-Cultural Education and the Reality of Schooling," unpublished mimeo, 1976.
4. M. A. Gibson, "Approaches to Multicultural Education in the United States: Some Concepts and Assumptions," *Council on Anthropology and Education Quarterly*, Volume VII, No. 4 (November, 1976), *passim*.
5. See Ward Goodenough, *Culture, Language and Society* (Reading, Massachusetts: Addison-Wesley) 1971.
6. LaBelle, "The Rhetoric of Multi-Cultural Education and the Reality of Schooling"; Susan U. Phillips, "Access to Power and Maintenance of Ethnic Identity as Goals of Multicultural Education: Are They Compatible?" *Council of Anthropology and Education Quarterly*, Volume XII, No. 4 (November, 1976), *passim*.
7. Phillips, "Access to Power and Maintenance of Ethnic Identity as Goals of Multicultural Education: Are They Compatible?"
8. LaBelle, "The Rhetoric of Multi-Cultural Education and the Reality of Schooling," p. 8.
9. Gibson, "Approaches to Multicultural Education in the United States," p. 11.

INTRODUCING THE MIDDLE EAST TO ELEMENTARY AND JUNIOR HIGH SCHOOL STUDENTS

by

Juanita Will Soghikian

Teacher: "What do you think of when you think of an Arab?"
Jimmy, age ten: "I think of ... well ... of someone you know ... someone sort of ... like a *gangster*."

Jimmy answered honestly, but his almost apologetic tone indicated that he sensed something was wrong. Perceptively, he realized that the basis for this image may have come from television news reports of Palestinian guerilla fighters. It had never been made clear to him just why these people were training for combat. Furthermore, the boy had been exposed to little else which would counter his equating of Arabs with violence.

In the contemporary world, unfortunately, most of the impressions regarding the Middle East received by young people, as well as adults, are negative and threatening: guerilla, commandos, fedayeen ... oil embargo ... oil rich ... oil power ... hostages ... America held hostage.

Every child is being influenced by this type of incidental, unguided learning experience. From the time they first watch snatches of news on television, see newspaper cartoons and headlines, or hear adults discussing events taking place in the region, it is the negative connotations which are emphasized. Young people possess little background knowledge about other aspects of the Middle East which they can use to place the news in context or perspective, or modify opinions being formed. This makes it extremely difficult for them to develop a balanced view or gain understanding about the people of the area. The human element, the forging of identification with youths like themselves living in homes with their families, attending school, working to achieve their aspirations and fulfill their needs according to their values, perceptions, and beliefs is largely missing from the learning experiences of America's children.

The early years are the most impressionable. It is at this time that conceptions or misconceptions are formed, attitudes are developed, and interest and motivation for learning any subject is encouraged—or fails to occur.

Currently, however, the majority of American students are unlikely to receive their first formal exposure to material dealing with the contemporary Middle East until relatively late in their school experience. This may be in seventh grade world cultural geography classes or, occasionally, in the sixth or eighth grade, depending on the school system. If anything is taught about the region in the primary or intermediate classes it tends to be isolated subjects such as the adaptation of the Bedouin to desert life—a group which represents less than two percent of the population of the Middle East today, life on an Israeli kibbutz, or that ever-fascinating topic of King Tut and ancient civilizations. None of these can help the pupil formulate a balanced overview of the area or its primary characteristics. Since children tend to generalize very quickly from one experience, isolated glimpses of one aspect of life will comprise their total view of the Middle East; at least until other experiences modify the conceptions being formed.

The implication here is clear. We cannot afford to postpone the introduction of a basic study of this vital section of the world until the junior high school years. New teaching materials suitable for elementary students need to be created which provide an overview of the contemporary Middle East. These may be followed in subsequent years by classes dealing with other more specific topics about the region, relating both to its past and present.

What is proposed here is that a *sequence* of independent but coordinated unit-teaching plans, each of several weeks duration, be created for a number of grade levels, K-9. Each unit should consist of a core of information contained in student texts or booklets, and teachers' guides, with background material coming from suggested supplementary teaching aids and lesson plans. Teachers in elementary grades are particularly in need of such detailed materials because they, unlike junior high and high school teachers, are not subject matter specialists.

Leonard S. Kenworthy was one of the first of the educators in the field of international education to propose that the study of the Middle East required more than an introduction at just one or two grade levels. In 1965 he wrote:

> Understanding of the people and the countries of the Middle East cannot be attained in a few days devoted to the study of the geography of the area or the history of the region — or both. Even a partial understanding of that part of the world cannot be developed short of *a study spread over a period of years*. What we need desperately in our American schools today is a continuous and cumulative program about the world which includes the Middle East as one segment of it. . . .[1]
>
> To carry on such a study of the Middle East, we as teachers will need far more background than almost any of us now has. Unfortunately, the knowledge of most of us is limited to the study of ancient history made years ago and scanty bits and pieces of information we have gleaned from newspapers and magazines, the radio and television Our emotions often need re-education, too, for many of us have been taught that Moslems are infidels or barbarians and many of us are deeply involved emotionally in the Arab-Jewish conflicts. Feelings as well as facts, then, need to be taken into consideration as we prepare ourselves to study the Middle East effectively with boys and girls and young people. We need to become acquainted, if possible, with persons of different backgrounds who come from that part of the world. We need to keep abreast of current events in the Middle East against the broader background that we are gaining. And we need to probe our own prejudices as they affect our understanding and our teaching about the Middle East.[2]

The remarks made at that time remain applicable today. If anything, the needs for understanding the contemporary Middle East have intensified, while the prevailing conditions in the classroom necessary for meeting the challenge have remained seriously inadequate. The challenge has not been met. This is true for a number of reasons. Some of them are related to the poor quality and sparsity of information about the contemporary Middle East in children's text and trade (library) books.

More importantly, however, there are at least five major constraints to the teaching of *any* world area study which are imposed by the present status of social studies teaching in general.

First of all, social studies education in the elementary schools of the United States has been going through a process of change for decades and can best be described today as disturbingly chaotic. There is little agreement among teachers or analysts in the field on a number of important issues. Beyond the general consensus that citizens should have some knowledge of American culture, there is little agreement on what the most important *goals* should be, on what basis *content* should be selected, or on the *methods* of most effective value—and for whom.

The situation is compounded by the fact that teachers in elementary schools, in general, are poorly prepared for teaching social studies. Most of their professional course requirements are related to child development, and the theory and methodology of the basic learning skills subjects—that is, language arts and math. Although conditions vary from state to state, few require instructors to take more than a two-credit-hour course in social studies teaching methods. And, only rarely do any content area course requirements other than United States and, in some cases, state history exist. It is only the exceptional K-6 teacher who has majored in the field or elected to take one or more courses on world affairs or world history. In contrast, instructors in grades seven and above are supposed to be subject specialists in both methods and content, yet even at these levels there are problems when it comes to knowledge about the Middle East.[3]

A third constraint to effective instruction about any of the world area studies is time availability. In most states only a minimum of two hours of social studies a week are required in grades K-3, and two-and-one-half hours in 4-6. In the past, many teachers integrated content and activities with skill subjects, as well as with art and music. Thus, they were able to extend the actual time spent and also make their classes more interesting and meaningful. However, in recent years growing concern over the need to improve basic reading, spelling, and math skills has resulted in the proliferation of commercially available, prepackaged sequential skills exercise kits for these subjects. The content in the language arts kits is only minimally related to social studies content, thus integration of subjects in the elementary grades is practiced much less today. The amount of time given to social studies has actually been reduced. In addition to this, much of the allotted two or two-and-one- half hours a week is used by some teachers as a means to further develop reading skills. The fact that social studies units have their own sets of important objectives is often forgotten or only vaguely understood. If teachers are to work on the enhancement of social conceptual development and still meet informational and skills objectives then more time is needed than is generally provided. All of these require methods which involve the combination of inquiry and problem-solving approaches with creative activities. These cannot be developed if social studies is a half-hour-a-day sandwiched between other classes, as is often the case.

The situation may not change very quickly, for the subject is considered by many teachers and administrators alike to be the least important area of the total elementary curriculum. This lack of value is reflected by the priority given other subjects when weekly schedules are planned. It can also be seen in the votes of school boards who supply funding for school or district subject matter coordinators to help teachers in areas such as language arts, math and science, but seldom do the same for social studies.

Lastly, the subject suffers from the fact that the choice of what is to be taught is often left up to the individual classroom teacher. Very few requirements or priorities are set in elementary schools. The infinite content possibilities seem to encourage the notion that *what* is taught is not important so long as some skills are mastered. Teachers are confronted with a myriad of choices in this vast, largely undefined field. As there is no agreement as to a core of objectives or what constitutes either the recognized objectives or the content matter which can meet the needs of all, teachers respond to the situation in different ways. Many rely on teaching directly from a textbook series where decisions have been made for them—but these inevitably provide more material than they have time to "cover" so the emphasis often becomes one of reading too many topics which are too thinly presented for lasting educational value. Others are directed by their own individual interests and develop their own unit plans and teaching materials. This approach is often more exciting as a learning experience, but may not provide from year to year, any sequence to the learning content for students.

The poor status of global education in our schools, in general, was more recently deplored by James A. Perkins in *Strength Through Wisdom: A Critique of US Capability.* In this report of the President's Commission on Foreign Language and International Studies, he said,

> If the 47 million children in our schools are to function successfully as adults in the next century they must grow up with more knowledge about our interdependent world, keener awareness of other people, and greater sensitivity to those peoples' attitudes and customs.
>
> The task starts in kindergarten, and it must be given special emphasis through the elementary grades . . . [4]

The strong recommendation made by the Commission that priority and financial support be given to global education in American's schools during the eighties may be helpful to the development of better Middle East studies programs. These November, 1979 proposals were made "with a sense of great urgency" since "weaknesses in America's knowledge of the world abroad were considered to be found so great that it poses threats to America's security and economic viability."[5]

Further, in a statement relevant to the teaching objectives suggested for Middle East studies presented below, Chairman Perkins' cover letter declared,

> Effective leadership in international affairs both in the government and in the private sector, requires well-trained and experienced experts. And in a democratic society like ours leadership is paralyzed without a well-informed public that embraces all our citizens. But the hard and brutal fact is that our programs and institutions for foreign languages and international understanding are both currently inadequate and actually falling further behind. The growing deficiency must be corrected if we are to

> secure our national objectives as we enter the twenty-first century.[6]

Ideally, curriculum objectives are derived from at least three main sources: the needs of the society, the varied interests and needs of the individuals and groups within it, and the basic structure and nature of the subject matter itself. These considerations, in turn, should comprise the basis for determining the *selection* of the content and, to a certain degree, the *methods* of instruction.

As indicated above, more is involved in promoting improved Middle Eastern studies programs than serving the purposes of any one of several types of special interest groups in the country, or meeting the need for correcting stereotyped images and misconceptions. The greater goal is to develop a good sequential Middle East program which may be used to provide a *means* by which American children may "learn how to learn" about other people and cultures and how to live and act in an interdependent world.

Given the imposed time restraints of social studies education, it is, of course, unrealistic to propose that we attempt to have students study over a period of several years *all* the major world cultural regions in depth but the concepts, attitudes, and skills developed in one good program should be applicable to the study of other areas of the world. Thus students would not be required to cover all of them in the same detail.

It is not proposed that every school system adopt a Middle East program for their in-depth study! However, events in the region are, at the present time, vitally affecting people in both the United States and the entire world. The indication is that this will continue to be the case for some time to come. Yet, to date, it remains an area little known or understood by Americans. Obviously, it should be strongly recommended as an area for concentration in many schools.

To aid in the realization of the development of such a program, a proposed sequence of unit topics for Middle East studies for grades K-9 are outlined below. They are meant to serve as guidelines for those who are interested in either developing and creating new teaching aids, or in selecting useful materials currently available. The sequence is prefaced with a summary of the principles involved in its preparation and some of the major objectives to be considered when planning content and learning activities.

Six principles were used in the planning of the following recommendations. They are as follows:

The first exposure to Middle East studies should be a basic overview of the geography, peoples, and cultures today. This provides a context and framework for studying more specific topics at a future date, and helps prevent the development of stereotyped views. Ideally, this overview unit would be introduced at the end of third grade or the beginning of the fourth when reading skills are sufficiently developed and while there is still time in the intermediate grades to add other, more specialized units.

Next, some basic concepts of contemporary economic development, anthropology, and sociology of the region within a world context should be scheduled in intermediate grades—either in grades four or five. No use of contrast or comparison between conditions and development in industrially developed nations and the less developed, primarily agricultural countries should be made unless the multiple causes for the differences are also explained. The whole story of the needs, aspirations, and problems of people going through the processes of rapid, yet uneven, development and change needs to be presented. Understanding of this subject is vital to citizens of the more advanced nations as our interdependence in trade, commerce, and educational exchange continues to grow. Units on agriculture and industry in the Middle East would be appropriate for the intermediate grades. Economics in its more abstract form may be reintroduced in junior high school.

The history of the Middle East should be taught in the upper intermediate grades (5-6). Units should be presented in chronological order so as to facilitate the development of concepts of time and aid in the understanding of the causes and the relationships of events. Understanding of the contemporary Middle East should continue to be the primary objective. For this reason, less time and emphasis should be given to the ancient history of the Middle East and more stress should be put on the post-Islamic period from the seventh century A.D. to the present. Teachers need to be more adequately prepared to teach about the nature of Islam. They must understand its values, its varied meanings and manifestations, and the deep significance it has for ninety percent of the people in this region. The contributions of the Islamic civilization in trade, arts, architecture, crafts, mathematics, astronomy, medicine, agriculture, and the natural sciences, particularly in its classical period from the eighth to the tenth century may also be focused upon. The biographies of some of the famous people—Muslims, Christians and Jews—who made these contributions need to be written so children can read them. A unit about the roles of the four-hundred-year rule of the Ottoman Empire and of the western colonial powers must be taught before students can understand the causes of events in the Middle East today. These will fit best, ideally, within the context of a two-year world history and geography course in grades five and six.

Present day conflicts and issues should be introduced for formalized study after the introductory background units, mentioned above, have been taught. This means that they should be reserved for teaching at the junior and senior high school level. This does not mean that teachers should avoid discussing the problems of the Arab-Israeli conflict or the Iranian revolution if students raise them. Certainly we want to attempt to answer the questions they will inevitably have. But these should not be the planned focus of elementary school units because there are too many complicated concepts and factors involved. To emphasize such subjects before pupils possess sufficient background information will introduce an element of propagandizing into the curriculum.

Concepts and topics presented in a concrete and simplified form in elementary grades should be covered again at a more advanced level in the junior high years, following a "spiral" form of curriculum development.

True education is the change and modification of behavior. This principle implies that students need to learn not only from text books, films, and other teaching aids which present information, but also by involvement in activities which encourage the use of information through creative endeavors, problem-solving and inquiry approaches.

Some of these major objectives of Middle East area studies in particular, and global education, in general, should be kept in mind as the content and methods of teaching are selected for each of the units outlined in the sequence suggested below.

As a result of experiencing the proposed series of sequential units at a number of grade levels during the elementary and junior high school years, students will, as a final outcome, be able to:

1. Show and explain to others where major countries, cities, landforms, waterways and other geographic features are located. If they read about a place in the news or see it on television, they will have a mental image of where it is and possess some knowledge of its significance—or they will know how to find the information.
2. Explain how the varied geography, climate and natural resources affect the lives of the people living in the region.
3. Accurately explain to others some of the basic beliefs, practices and values of Islam, noting some of the existing variations.
4. Relate some of the various ways that Islam affects the behavior and lives of the people of the Middle East today.
5. Explain briefly the roles played and some of the basic beliefs of the many indigenous Jewish and Christian groups in the past and in the present.
6. Possess enough knowledge about the history, arts, music, literature, and other cultural contributions of the peoples of the Middle East to appreciate the contributions made in the past and those being made today.
7. Have developed some understanding of the concept of cultural diffusion, of how people in all cultures select and build upon the discoveries and contributions of the people with whom they interact.
8. Have a basic understanding of the diverse processes, needs, and goals of economic development in the region today.
9. Possess some knowledge of how economic and political decisions have been made within and between governments and business institutions both today and in the past.

10. Identify some of the causes of the conflicts and problems affecting the Middle East today.
11. Be aware of how the varied ways of life and events transpiring in the United States and the Middle East are interrelated today.
12. Show evidence that some early stereotyped images they may have acquired through incidental learning have been corrected and that they can recognize and avoid using negative and misleading terms and descriptions which would distort images for others.
13. Be sufficiently motivated and interested in the study of the Middle East, as well as of other peoples and areas of the world, to want to go on learning about them after the formalized studies are completed.

The overall goals of global and international education, of which Middle East area studies are a part, are easier to define in idealized terms than they are to attain or to measure. In many cases they are the same as the goals for developing good human relationships at any level. Nevertheless, it is important to remember that these aims should be considered when planning some of the learning activities and tasks in social studies education. They serve as a reminder that some of the methods we use in teaching should involve active participation in human interaction and relationships. Thus role-playing techniques, as well as reading and discussion, should be used. The following goals are therefore added to those above:

As a result of Middle East area studies experiences it is hoped that students will be better able to:

14. Live in the highly interdependent world of today where revolutionary changes are constantly taking place. They will realize that individuals world-wide are having to cope with multiple and often unexpected changes, and that they must be able to interact effectively with a variety of peoples who have different values, interests and views of life than their own.
15. Help others develop approaches to intercultural understanding and multicultural living.

16. Show that they understand the need to search for causes of behavior. Demonstrate that they have developed habits of reserving judgement in new situations so as to more successfully seek not only the means to resolve conflicts but to find peaceful solutions to differences when they arise.

17. Show that they have developed a sense of basic respect for the needs and feelings of all human beings no matter what their origin.

18. Show that they have learned that differences observed in others do not necessarily imply inferiority or being wrong. In fact, they may find that differences, instead of being threatening, can be the source of interesting and enriching experiences.

19. Understand that when they intend to visit or live and work in a country other than their own, they should obtain information about the values and behavior expected among its people and act accordingly while they are guests in the host country.

A PROPOSED SEQUENCE OF UNIT TOPICS AND DESIRABLE TEACHING RESOURCES

About the Middle East Region for Grades K–9:[7]

The following list of proposed unit topics are based on the principles and objectives listed above, on knowledge of the interests, and general conceptual development of children at these grade levels, and upon knowledge of the topics sequences found in the average social studies textbook series, in general.

PROPOSED UNIT TOPICS:	NOTES ABOUT DESIRABLE TEACHING RESOURCES:
I. PRIMARY GRADES Kindergarten–Grades 2 or 3:	
CHILDREN, HOMES, FAMILY, HOLIDAY AND COMMUNITY LIFE TODAY Primarily in various Middle Eastern cities and agricultural villages; Bedouin and nomadic life to be de-emphasized: or if taught—the *changes* taking place should be reflected.	*No text:* A number and variety of valid, realistic, well-illustrated storybooks depicting the varied aspects of life primarily in cities and villages need to be created.[8] The story line, or plot situations should be based on realistic experiences, problems and feelings which *Middle Eastern children* would have. The environment around them should be presented in authentic detail. Modern as well as traditional ways of life should be reflected. If western writers prepare these, they should be careful not to reflect *their* own value systems and ways of looking at things in what they have their Middle Eastern characters say and do. If Middle Eastern writers, or western writers prepare these—they should both know how to chose those situations of most interest to a western child—without chosing the exotic or unusual. (Note: Folk tales re-told have no value for purposes here).
II. LOWER INTERMEDIATE GRADES	
1. Basic Introductory Overview Unit: LANDS, PEOPLES AND COMMUNITIES OF THE MIDDLE EAST:	
A Cultural Region in Southwest Asia and North Africa so that there is time, in grade levels to come, to present some or all of	*A basic student text* fully illustrated and filled with simplified maps and activity responses. Unity and diversity themes emphasizing the varied

the units which could follow it listed below. However, if students are *now* in grades 5, 6, or even 7 and have not experienced a similar unit previously—this one would be useful to them. The booklet suggested (right) was designed for utilization in two ways: as a teacher- directed unit instruction booklet for a guided whole class activity approach in grades 3–4; and/or as an individualized programmed instruction learning activity booklet for more independent readers grades 5– low-reading level 7.

aspects of life and geography. Country by country approach avoided in text, but introduced through certain *FSS & trade (library) books*. Selected *16mm. films* related to subjects in the text and unit plan. *Teacher's Guide* with unit plan outline, lesson plans, background information and selected bibliography. *Enrichment activities and games;* simplified classroom size wall *Map of Middle East.*

(Currently Available: See Suggested Teaching Materials List At the End)

2. VILLAGE AND AGRICULTURAL LIFE Mountain; River Valley; Coastal Area; Traditions and Change.
3. THE TRADITIONAL RUG, TEXTILE AND CRAFT INDUSTRIES of the Middle East
4. THE OIL INDUSTRY IN THE MIDDLE EAST: AN INTERNATIONAL STORY IN DEVELOPMENT Geology/Processes/ Workers and their work/ Where the oil goes/Industries that develop because of the oil industry/the future.

Note: Complete unit plans and teaching materials have not been prepared and "packaged" ready for use, as outlined on the left, for the remaning topics listed. However, some are in progress. Meanwhile, there are a number of available materials which would allow a creative teacher to prepare units on some aspects of some of the topics suggested here.

(See Suggested Teaching Materials List)

III. UPPER INTERMEDIATE GRADES

5. ANCIENT CIVILIZATIONS OF THE MIDDLE EAST and Archaeology
6. THE GREEK, PERSIAN AND ROMAN EMPIRES With Polytheism, Greek Values and Thought and the Development of Monotheism through the Christian Era: Zoroastrianism, Judaism, Christianity.

Note: There are countless good sources of all kinds for teaching this topic. They have not been listed here.

More has been prepared on the Greek and Roman Empires and their world view than on the Persian. A study of the development of religions is necessary before the study of Islam can be understood.

7. ISLAM AND THE ISLAMIC CIVILIZATION 7th to the 15th Centuries Emphasis on People, Places, Geography, Trade, Cultural Development and Contributions of a mosaic of peoples of the widespread Islamic Civilization to be studied from Arabia to Morocco and Spain to Persia.
8. THE OTTOMAN EMPIRE 15th–20th Centuries
9. THE IMPACT OF THE WEST ON THE MIDDLE EAST 19th–20th Centuries

IV. JUNIOR HIGH SCHOOL: Grades 7–9

10. MODERNIZATION AND THE PROGRESS OF CHANGE IN THE MIDDLE EAST TODAY: Economic, Social, Cultural and Political; would need to include geography.
11. UNITED STATES AND MIDDLE EAST RELATIONS
12. CLASSICAL ISLAMIC CIVILIZATION:
13. CONTEMPORARY ISSUES AND PROBLEMS OF THE MIDDLE EAST: As seen through the eyes of the varied people involved in the issues—East and West.

Biographies of famous people of this era need to be prepared in English for 5–7th grade reading levels—as they have for historical figures in Western history. Too many texts say "the Arabs" or "the Persians" or "Muslims" did so and so without given (known) names—as if this information is not known. This depersonalizes history. (Caution to writers: avoid lengendary—biographical description—*do* draw distinction between history, tradition and legend . . . too many children's books do not do so.)

Units 8, 9 and 11 are necessary to any study of CONTEMPORARY ISSUES AND PROBLEMS IN THE MIDDLE EAST—and Units 8 and 9 are necessary for the MODERNIZATION Unit to be fully understood.

Some Conflict Resolution techniques, some balanced sources of information and some simulation games and other resources for doing a CONTEMPORARY ISSUES AND PROBLEMS OF THE MIDDLE EAST exist but there is very little on Iran, to date. The material is spotty and needs to be researched before recommendations are made.

Notes

1. Leonard S. Kenworthy, *Studying the Middle East in Elementary and Secondary Schools*, world affairs guides, 2nd edition (New York: Columbia University Teachers College Press) 1965, p. 3.
2. *Ibid.* p. 2.
3. See Mounir Farah "Teaching the Middle East in Secondary Schools" in this publication, pp. 43–68.
4. James A. Perkins, *Strength through Wisdom: A Critique of U.S. Capability. A Report to the President from the President's Commission on Foreign Language and International Studies* (Superintendent of Documents US Government Printing Office Washington, D.C.) (No. C17-080-02065-3 $4.75) Eric Feb. 1980, Vol. 15, p. 53.
5. *Ibid.* Cover letter to the President.
6. *Ibid.*
7. This sequence has been planned with Dr. Pheobe Marr, Associate Professor of Middle East History at the University of Tennessee at Knoxville.
8. To date, stories for children ages 5–8, with the themes as outlined here, are almost entirely missing from western children's literature with the exception of a few about children in Israel. Until they are created and there are a number of different ones representing varied ways of life in a number of countries in the Middle East, it would be desirable not to teach *any* unit on the Middle East in primary grades at the present time because of the lack of teaching materials of value.

APPENDIX A

As has already been indicated, a major problem in the implementation of the proposed unit sequence today, particularly in the elementary grades, is the lack of teaching aids available on the topics indicated. It is the intention of this author and her colleagues to attempt to develop and publish some of the materials and unit plans suggested over the next few years. We, also, propose to recommend other selected supplementary teaching materials that are currently available and have been found to be of some use in the instruction of each unit.

An introductory student work-text, *Lands, Peoples and Communities of the Middle East: A Cultural Region in Southwest Asia and North Africa* is the first of this *Middle East Gateway Series* (1980) to be published. It is being used in grades 3–6 in schools in the United States and abroad. Learning disabilities teachers are also recommending that it be used as a supplementary text for low-reading level students in seventh grade world cultural geography classes. The text is accompanied by a *Teachers' Guide* with daily lesson plans, background information, and bibliographies for teachers including a recommended list of commercially available films, FSS, and other teaching aids.

Presented below is a selected list of the suggested teaching materials which have been test-taught for use with this introductory unit and found to be of interest and value. Other materials seen, but *not* recommended may have been good for junior high or high school students, but not for the interest and conceptual level of children in elementary classes; or they may have been found to be distorted, or unsatisfactory for some other reason. Therefore, they have not been included.

A brief list of recommended materials for junior high school concludes this list.

RECOMMENDED TEACHING MATERIALS FOR GRADES 3–6

I. *MIDDLE EAST GATEWAY MATERIALS (MEGS):* Student Work-Text: *LANDS, PEOPLE AND COMMUNITIES OF THE MIDDLE EAST: A Cultural Region in Southwest Asia and North Africa* 80 pages/maps/activities text and 153 illustrations by artist Penny Williams (Useful Grades 3–6; or low-reading level gr. 7)	MIDDLE EAST GATEWAY SERIES P. O. Box "B" Waverly, Mass. 02179 1–19 copies ....$6.50 20–79 copies ....$4.50 80 copies or more ....$3.50 Plus shipping or postage
TEACHERS GUIDE with unit plan outline, lesson plans, background information, and bibliographies. Includes extra activities b/w line masters for duplicating.	....$10.00 Plus shipping or postage
COUNTRIES OF THE MIDDLE EAST TODAY MAP 45" × 26" Simplified map of countries and surrounding seas. Black and white/ Children build and draw on the map as they learn (Consumable)	....$1.00 Plus shipping or postage
COUNTRIES OF THE MIDDLE EAST MAP RELAY-TEAM GAME: MAP (Same as above); Pattern directions for making plywood relay paddles/ flash cards/ directions. 1 needed per classroom. Used with Part III	....$3.00 Plus shipping or postage

OTHER RECOMMENDED MATERIALS USEFUL WITH THIS UNIT

A. *16 mm. FILMS:*

Mid-East: Lands and People 19 min. (BFA) (Suitable for grades 3–up) *Mid-East: Arts, Crafts and Architecture* (Suitable for grades 3–up) 17 min. (BFA) *Mid-East: Islam The Unifying Force* (Suitable for grades 5–up) 17 min. (BFA)	BFA Educational Media 211 Michigan Avenue P.O.B. 1795 Dept. 7002a Santa Monica, C.A. 90406
Islam: There Is No God But God (Suitable for grades 5–up) Particularly useful for its human and social approach. Islam as seen in Egypt.	Time-Life Multi-Media 100 Eisenhower Drive Paramus, N.J. 07652
The Bakhtiari Migration (Iran) Abridged Edition 30 (Suitable for grades 3–up)	Films Incorporated 1144 Wilmette Avenue Wilmette, Ill. 60091
A Modern Egyptian Family Professional generation in Cairo also keeps ties with family in village (Suitable for grades 3–up)	International Film Foundation 475 Fifth Avenue New York, N.Y. 10019
Taleb and His Lamb A bedouin boy and values (North Africa) (Suitable for grades 3–up)	Barr Films Post Office Box 5667 Pasadena, CA 91107

B. *FSS Sets:* Use to supplement text for individual countries.

Folk Songs of the Arab World Parts I and II (2 filmstrips; 1 cassette). Shows many aspects of Middle Eastern Culture as it is in Lebanon. Order also the Song Book (separately)	Bowmar/Nobel Publishers P.O. Box 39247A Los Angeles, CA 90039
Folk Songs of Israel Parts I and II (2 filmstrips; 1 cassette)	(same as above)
A World Nearby: Egypt (3 filmstrips; 2 cassettes) by Harcourt, Brace, and Jovanovich, Inc.	Guidance Associates 757 Third Avenue New York, N.Y. 10017
Middle East: Young People and Their Families Series: (Show in following order with M.E. Unit topics)	Distributed by: Prentice Hall Learning System 1770 Technology Drive San Jose, CA 95110

Iran: A Craftsman's Family **Lebanon: A Banker's Family** **Lebanon: A School Principal's Family** **Iran: A Farmer's Family** **Abu-Dhabi: An Oil Worker's Family** **(12–15 Min. ea.)**	
Israel's Children Series (6 filmstrips and cassettes) Daily lives of six types of children living within Israel	(same as above)
Families of the Dry Muslim World Series Cooperative Farming In Iran Nomad of Morocco A Berber Village (Morocco) Oil Worker of Kuwait	EBE Encyclopedia Britannica Educational Corporation 425 North Michigan Avenue Chicago, Ill. 60611

C. OTHER USEFUL SUPPLEMENTARY MATERIALS FOR THIS UNIT:

Nystrom Raised Relief Map of Africa (and Middle East) Map # NR4		A.J. Nystrom and Co. Subsidiary of Field Enterprises Inc. Chicago, Illinois
Paper Dolls of the Middle East by Penelope Williams (1978)		Collins and World in cooperation U.S. Committee for UNICEF Collins and World Pub. Co. Cleveland and New York
Oriental Rug Coloring Book by Ruth Heller (1973)		Price/Stern/Sloan Publishing Los Angeles, CA 90048
*The Arab World Multi-Cultural Units**		Arab World Consultants 2137 Rose Street Berkeley, Calif. 94709
Introductory Unit	$130.00	
Music and Dance	35.00	
Arabs in America	25.00	
Story Telling and Games	35.00	Order of box kits may be all or inividual kits separately. Add $2.50 postage/handling
Agriculture and Food	75.00	
Language and Calligraphic Art	60.00	

Six boxed multi-cultural units* to introduce the Arab world through slides, cassettes, general teacher guidelines, posters, project suggestions, games

*No text nor specific lesson plans; are not sequenced unit studies but they provide some good suplementary teaching aids for a unit.

The following recent texts are recommended for the Junior High School Level Classes:

Middle East and North Africa by David C. King (1979). Culture Studies Program Addison-Wesley	Addison-Wesley Publishing Co. Reading Massachusetts and Menlo Park Calif.
Middle East Insights Series By Mounir A. Farah and Andrea B. Karls (1980)	Charles E. Merrill Pub. Bell and Howell Co.

and the following 16 mm. films to be added to all those recommended for elementary school classes:

The Changing Middle East	International Film Foundation 475 Fifth Avenue New York, N.Y. 10019
Mideast: Economic Development *Mideast: Pioneers of Science* (history)	BFA Educational Media 2211 Michigan Avenue P.O.B. 1795 Dept 7002a Santa Monica, CA 90406

TEACHING THE MIDDLE EAST IN SECONDARY SCHOOLS

by

Mounir Farah

Whether it be some new development concerning the Ayatollah Khomeini, the Soviet invasion of Afghanistan, another OPEC price rise, or a clash between the Israelis and the Palestinians, an endless flow of press coverage almost daily notes the influence events transpiring in the Middle East exert on our lives and our future. And while the relevant issues are complex—often baffling most Americans—they are not beyond comprehension. Anyone acquainted with the geography, history, and culture of the region can adequately understand the situation.

But where is this knowledge to be gained? The vast majority of people in the United States depend primarily on precollegiate schooling for their formal education; nearly seven out of every ten adults having completed twelve years or less.[1] So, it is here that virtually all Americans, regardless of their backgrounds, abilities, or aspirations would be exposed to material dealing with the Middle East, or, for that matter, any world region.

More specifically, this learning would take place as part of a general social studies program offered in school districts throughout the nation. Yet, save for United States history and government, requirements in the subject are almost always stated in terms of the number of elective units a student must have in order to graduate. Furthermore, some states allow local districts to determine course requisites. This has resulted in the appearance of a wide variety of programs which require varying levels of competency.

Professor John Jarolimek noted this characteristic lack of uniformity, observing:

> The astonishing thing that comes through over and over in these case studies is the great diversities that prevail in social studies education today. Social studies programs not only vary from one region to another, but vary considerably even within the same school district.[2]

The findings of a survey I am currently conducting serve to reinforce the above conclusion, and also demonstrate the low priority accorded the Middle East in the various curricula.[3]

For instance, of thirty states which have been surveyed only three require secondary level courses in world cultures or global studies while two more require courses in current affairs.[4] Presumably, it would be in the latter that the contemporary situation in the region would be discussed. Earlier developments, dating back to antiquity, are usually covered as part of a world history class. Or, it is possible that the Middle East could be studied in the context of an area studies program, as an independent offering. Here, however, it could potentially face competition for students from ones focusing on Africa, East Asia, Latin America, and the Soviet Union.

This last possibility is also the least likely. Of the 23,000 public secondary schools in the U.S., area studies were offered by a mere fourteen percent.[5] Student enrollment in these ranged from five to fourteen percent. Evidently, then, the overwhelming majority of high school students graduate without ever having taken a basic course on the Middle East. The experience of having done so, nevertheless, would have given them the background essential for understanding the cultures of the region and the issues influencing its development.

Still, the picture is not as bleak as it seems. Many are afforded some opportunity to learn about this vital area in world history or civilization courses.[6] The focus here is, naturally enough, the Western world, Europe in particular, meaning that the Middle East is covered from that perspective. The treatment of the ancient period is generally adequate, but that accorded the medieval and modern eras suffers from grave omissions and meager expositions. The result is that too often the study of the region is either unsatisfactory or even totally absent.

In addition, instruction on the Middle East is hampered by substandard teaching materials and woefully inadequate teacher training, as this publication indicates. The upgrading of textbooks, films, filmstrips, and the like would greatly enhance its study. But, in this instance, the importance of providing those given the responsibility of instructing young people assumes critical proportions. For, if they lack the necessary academic experience then the worth of these educational tools cannot be accurately evaluated. In turn, the presentation of flawed, inaccurate, and disturbed works greatly hinders the pursuit of knowledge.

This is exactly the case today. Future teachers are afforded little guidance by state certification boards. Requirements on minimum levels of preparation and the amount of personal experience in specific geographic areas needed are not detailed so most high school instructors matriculate without having received the broad training necessary for mastering this extremely wide discipline. In fact, of the thirty states in my survey, only eight required that over thirty-six semester hours be completed. Three others demanded this number and in the remaining nineteen the number of requisite units totalled thirty or less.

In addition, over half the states (16) made no provisions as to specifics, save that a certain number of credits had to be accumulated. The majority of instructors did not, therefore, have to take area studies to be certified in world history courses. Professor Michael Suleiman discovered that less than half of the secondary school teachers had ever taken a class on the Middle East.[7] Being unfamiliar with the material, four out of ten deleted sections on the region in their courses.[8]

Given little direction in their training, teachers tend to stress those periods and places in which they have gained some expertise. After leaving the university, the problem becomes more difficult to resolve. While some are able to continue their education by earning masters degrees or taking graduate courses so as to advance in the pay scale, others find it virtually impossible to do so. Especially when the heavy class load carried by the average instructor—generally five per day—and the other extracurricular demands made on his or her time are taken into account. But, even with those who do avail themselves of this opportunity, there is no guarantee that they will enroll in a class on the Middle East. And, of course, the same lack of requirements noted above also applies to graduate education.

Yet, the situation is not without remedy. Since the dominant experience of students is to obtain knowledge of the region through world history courses, it is at this level that the main thrust for change should be made. Efforts to offer independent courses on the subject should be continued, too. Nonetheless, the presentation of a comprehensive, yet easily understood, and scintillating unit in a survey would do much to stimulate student enthusiasm; perhaps to the point where they would want to continue their studies for an entire semester.

To achieve these goals, both the quality of the texts currently being used and the preparation given teachers will have to be substantially upgraded. They hold the key to any effective change. Especially since instructors are often forced, because of unfamiliarity, to rely on textbooks for their own edification. Numerous studies, including one conducted by the Middle East Studies Association (MESA) have alerted those in the classroom to the inferior quality of such volumes.[9] Efforts like this should also be continued until coverage of the region improves.

The same is true for supplementary materials. Critical reviews of audio-visual presentations, for example, and suggestions for other activities are beginning to appear.[10] These can be used to make teachers aware of available learning tools and guide them in their use.

In regards to efforts at enhancing the education offered these individuals, the approach should be two-sided. First, attempts to strengthen state requirements should be made. In this way, a more focused study can be provided so as to aid future teachers in their training. Those already in the classroom should be given the opportunity to increase their command of the subject. A logical vehicle for such an undertaking are the existing Middle East OutReach centers located in universities throughout the country.[11] Funded summer institutes, for example, with reasonable stipends provided for participants could be sponsored.

Again, the emphasis should be placed on incorporating discussions on Middle Eastern civilization into world history courses. Thus, the content and the underlying methodologies in these institutes must be designed with this in mind. Also, instructors of these classes should be given priority over those who are currently teaching a course on the Middle East. Finally, since events transpiring in the region only appear sporadically in such surveys, guides detailing just where appropriate information could be inserted should be created. These endeavors can perform a great service. The following topics are suggested for inclusion in such a supplement:

Seventh Century
Pre-Islamic Arabia, the Fertile Crescent, and Egypt
The Byzantine-Sassanid antipathy
The impact of church orthodoxy versus the heresies prevalent in the East
The rise of Islam
Relationships of Islam to Christianity and Judaism
Muhammad

Eighth, Ninth, Tenth, and Eleventh Centuries
Expansion of Islam
The Islamic Empires-extent and strength
Relations of the Empires with Europe and with Islam in Spain-achievements-Jews in Spain-relations with Christians
The Seljuk Turks
Weakening of the Byzantine Empire
The Roman Catholic-Greek Orthodox Schism
Achievements in arts, sciences, mathematics, medicines and literature

Twelfth, Thirteenth, Fourteenth, and Fifteenth Centuries
The Crusades emphasizing the causes, the impact on the Middle East and the Byzantine Empire, and the consequences in regard to East-West relations.
Mongol invasions
Islam in South Asia
The fall of Constantinople and the rise of the Ottoman Empire
The decline of Islam in Spain-impact on the Jews
Spanish Islamic heritage

Sixteenth, Seventeenth, and Eighteenth Centuries
Ottoman expansion-the geographic extent of the Empire at its zenith
Hapsburg-Ottoman and Hapsburg-Valois antipathies and wars

Hapsburg-Ottoman and Hapsburg-Valois antipathies and wars
French-Ottoman friendly relations in the 16th century
The effect of Ottoman-Hapsburg-Valois interactions on the success of the Protestant Reformation
Impact of Ottoman-Venetian affairs on trade in the Mediterranean
Ottoman institutions
Safavid Persia-expansion and institutions
Safavid-Ottoman relations
Ottoman administration in the Balkans and the Arab lands
Ottoman-Russian dealings from the defeat of Peter I to Kuchuk Kainarji
The Moghul Empire in India
Contrast Baroque with Islamic art in India, Persia, and the Ottoman Empire
Compare treatment of minorities and religious dissidents in Western Europe with the treatment of non-Muslims under Shah Abbas I of Persia and Akbar the Great of India

Nineteenth and Early Twentieth Centuries
Napoleon's invasion and occupation of Egypt, its impact on Egypt and the reaction in Istanbul
The beginning of the reform movement under Selim III
The Russo-Turkish wars
Reforms of Mahmud II
Muhammad Ali of Egypt
The Greek Revolution
The Crimean War
The Tanzimat
Assessment of the Ottoman reforms
European commercial interests in the Middle East
European designs and policies in the region
The Suez Canal-its importance and Disraeli's purchase
The Congress of Berlin
The reign of Abdul Hamid II
The British and the Russian rivalry in Iran
Rise of anti-Semitism in Europe
Jewish immigration to Palestine
The Zionist movement
Arab nationalism in the Middle East
The British occupation of Egypt
The Young Turks

The United States at war against the Central Powers but not against Turkey
The Hussayn-McMahon correspondence
The Sykes-Picot Treaty
The Balfour Declaration
The Mandate System

Efforts should also be made to upgrade the independent elective courses on the Middle East already in existence. For although their number is still small, the percentage of secondary schools offering these classes, especially in the context of area studies is growing. The amount of time spent on the region in such endeavors can range anywhere from four to eighteen weeks, with nine being the average.

As such, the curriculum guide presented below is geared toward this norm. It provides objectives, content outlines, a list of basic terminology to be remembered, and proposed class activities. Since most students possess little knowledge on the subject, it would be best if oral reports, written papers, debates, etc., be given during the last unit on "The Middle East Today." This will enable pupils to gain both insight and a grasp of the content matter which will aid them in the successful conclusion of their assignments.

It is also advisable to use more than one text. At the end of the guide a list of proposed books is presented. Each emphasizes certain areas and appropriate readings should be culled from them. Antoun's book covers the Arab world exclusively, exploring topics from the perspective of social anthropology. Bucher's is basically a study of five minority groups: the Armenians, the Copts, the Shi'ites, the Jews, and the Palestinians. *Insights: Middle East* is a survey which acquaints students with the basic geography, history, culture, and politics of the region. *The Middle East* by Don Peretz is primarily a history text covering the period from ancient times to 1973. *A Global History* presents a brief survey of the geography, history, economics, and culture of the Middle East.

PROPOSED CURRICULUM GUIDE FOR THE MIDDLE EAST

I. Middle Eastern Heritage in the United States
Case Study: The Arab-Americans

A. *Objectives*

Upon completing this unit, the students will be able to:

1. recognize the activities and the contributions made by Arab-Americans in various fields.
2. name at least one famous Arab-American in each of the following: medicine, aviation, entertainment, politics, consumer protection and literature.
3. remember the countries of origin of the early immigrants as well as those of recent arrivals.
4. hypothesize about why most of the early immigrants were Christians.
5. list the major institutions of the Arab-Americans in the United States.
6. distinguish between the early (1850s–1914) and the recent (since 1960) periods of immigration.
7. recognize the role of women in the Arab-American communities.
8. list the major national, secular organizations of the Arab-Americans and explain their purposes.
9. discuss the impact of the Lebanese Civil War and the Arab-Israeli conflict on the Arab-American community.
10. differentiate between the concepts of assimilation and multiculturalism.

B. *Content Outline*

1. The Arab-Americans today
   - a. number and distribution
   - b. famous representatives
   - c. major secular organizations
     - (1) National Association of Arab Americans (NAAA)
2. Arab-American institutions
   - a. Antiochian Orthodox Church
   - b. Coptic Orthodox Church

c. Maronite Catholic Church
d. Melkite Catholic Church
e. Islam

3. Causes and origins of the early Arab-American immigration
a. prevailing political and sectarian conditions in the Levantine region of the Ottoman Empire during the second half of the nineteenth century
b. the role of American missionaries
c. economic pressures and the rapid increase of population
d. role of correspondence from relatives and friends in the United States
e. land of opportunity: the United States

4. Later immigration
a. countries of origin and causes
b. economic opportunities in the United States
c. educational opportunities
d. comparison with the earlier period

5. History of the Arab-American community
a. early settlements
b. employment and work opportunities
c. role of clubs and churches
d. role of Arab-American women
e. the process of adjustment
f. the new generation
g. the recent arrivals
h. intellectual life
(1) the press
(2) the literary societies
i. the impact of the French partition of Syria into Syria and Lebanon
j. the effect of the Lebanese Civil War and the Arab-Israeli conflict on the Arab-American community

C. *Names and Terms To Remember*

Antiochian
Melkite
Peddler
Danny Thomas
Maronite
Druz
Khalil Gibran
Ralph Nader

Laura Nader
James Abourezk
Peter Blatty
Michael Ansara
Paul Anka
NAJDA
Najeeb Halabi
Dr. Michael Debakey
Farah slacks
Philip Hitti
Neil Sedaka
Rose Mary Oakar
Farouk El Baz
Abe Gibron
National Association of Arab-Americans (NAAA)
Arab-American University Graduates (AAUG)

D. *Activities*

1. Visit a church or a mosque whose membership is predominantly Middle Eastern. Also, attend activities sponsored by Arab-American groups.
2. Invite an active Arab-American to speak about his/her ethnic heritage.
3. Obtain recipes of Arabic food, and have the students organize an Arabic food festival.

II. Geography and People

A. *Objectives*

Upon completing this unit, the students will be able to:

1. recognize that the Middle East contributes greatly to the well-being of the rest of the world.
2. explain the reciprocal relationship between the people and their physical environment.
3. explain why water is scarce and highly valued in the region.
4. realize that although it is generally composed of semiarid and desert land, fertile and densely populated areas also exist.
5. recall that the Mediterranean climate of dry summers and rainy, mild winters is characteristic of most of the populated sections.
6. describe how fresh water is made available in small quantities through the process of desalinization.
7. show where major hydroelectric dams supply water for irrigation as well as energy for lighting and local industries.
8. remember that not all desert lands are the same. Some may be reclaimed through irrigation.

9. indicate why oil, at present, is the most important source of wealth in the Middle East.
10. locate on a map the Nile, Euphrates, Tigris, and Jordan Rivers.
11. identify at least three Middle Eastern OPEC countries.
12. list the major crops cultivated in the region.
13. write on an outline map the nations, mountains, and major bodies of water.
14. explain why its people, despite the vastness of the region, are crowded onto relatively small areas of available land.
15. remember that the majority of the people are Arabic-speaking.
16. identify the common history and tradition shared by Turks, Iranians, and Arabs.
17. relate the common histories and traditions of more than thirty million people living in the central Asiatic region of the Soviet Union with that of the Middle East.
18. recognize the special attachment that the nearly fifteen million Jews living throughout the world have with Israel and the Holy Land.
19. report on the pivotal role that the region plays in the world energy supply.
20. observe that the nomads (Bedouins), who form less than four percent of the total population, play a relatively minor role in the economic and the political life of the region.
21. conclude that camels are *not* an important means of transportation or a source of meat in the modern Middle East and North Africa.
22. distinguish between the terms Jew, Israeli, and Hebrew.
23. perceive the extent of the gap that exists between rural and urban lifestyles.
24. point out, on a map, where the major national groups live.
25. state the relative size of these groups.

26. hypothesize on why the Kurds, the Armenians, and Palestinians have no independent homelands of their own.

B. *Content Outline*

1. Geographical Regions of the Middle East
    - a. The Fertile Crescent
        - (1) Mesopotamia
        - (2) Eastern coast of the Mediterranean
    - b. The Mountain Region
        - (1) Iranian Plateau
        - (2) Anatolian Plateau
        - (3) Zagros—Taurus—El Burz
    - c. The Desert Region
        - (1) The roles played by mountains and wind direction in the making of a desert
    - d. The Persian Gulf
    - e. The Nile Valley
2. The Climate of the Middle East
    - a. seasons
    - b. temperature
    - c. rainfall
3. Agriculture
    - a. crops
    - b. modes of irrigation
4. Subterranean Natural Resources
    - a. oil
    - b. minerals
5. The People of the Middle East
    - a. Ethnic and national composition
        - (1) Arabs
        - (2) Turks
        - (3) Kurds
        - (4) Iranians
        - (5) Israelis
        - (6) Armenians
    - b. Demographic Distribution
    - c. Languages
    - d. Lifestyles
        - (1) urban

(2) rural
(3) nomadic
(4) reasons for the rural to urban migration
e. Population increase and consequences
f. The changing role of women
(1) women in the ancient Middle East
(2) the traditional woman
(3) contemporary Middle Eastern women
g. Major cities
(1) Cairo
(2) Tel Aviv
(3) Riyadh
(4) Jerusalem
(5) Tripoli
(6) Teheran
(7) Baghdad
(8) Istanbul
(9) Damascus
(10) Mecca
(11) Bengazi
(12) Beirut
(13) Ankara
6. Countries of the Middle East
a. Egypt
b. Turkey
c. Iran
d. Israel
e. Saudi Arabia
f. Iraq
g. Syria
h. Lebanon
i. Jordan
j. United Arab Emirate
k. Kuwait
l. Qatar
m. Bahrein
n. Oman
o. North Yemen
p. South Yemen
q. Libya

C. *Words and Terms To Remember*

Mesopotamia
Nile River
Levant
Semitic
Nomad
Persian Gulf
Arabian Peninsula
Taurus Mountains
Wadi
Aswan Dam
Suez Canal
Dead Sea
Red Sea
Gulf of Suez
Tigris and Euphrates Rivers
Middle East—Near East
Fluvial civilizations
Bedouin
Sheikh
Fertile Cresent
Mediterranean climate
"Empty Quarter"
Desalinization
Delta
Jordan River
Negev Desert
Arabian Sea
Gulf of Aqaba

Sinai
Aseer Mountains
Turks
Israelis
Armenians
Moshav
El Burz Mountains
Arabs
Iranians
Kurds
Kibbutz
Fellah

D. *Activities*

1. Write a list of the countries of the Middle East. Next to each country, note the capitals and state whether or not the capital is the largest city of the nation.
2. Use a demographic map and juxtapose it with one detailing fertile land. Compare and draw conclusions.
3. Write to Cultural Attaches of the Middle Eastern countries in Washington, D. C. and to airline offices for pictures of their countries.
4. Make bulletin boards out of what is received from the Cultural Attaches and airline companies.
5. Use an outline map to indicate areas where sufficient rainfall exists for agriculture, the major river valleys, and the mountains.
6. On an outline map of the Middle East, indicate the location of oil fields, pipelines, and sea routes for tankers.
7. On an outline map of the world, shade the area of the Middle East, then explain the strategic significance of the region to the rest of the world.

III. The Religious Heritage and Islamic Civilization

A. *Objectives*

Upon completing this unit, students will be able to:

1. recognize the important ancient civilizations and their accomplishments.
2. remember that polytheism, rich mythologies and elaborate religious practices, and laws preceded the appearance of monotheistic religions in the Middle East.
3. associate Judaism, as a religion, with the Hebrew people before Christianity.

4. identify basic common beliefs that Judaism, Christianity, and Islam share and note some of their differences.
5. list the three religions in the order of their appearance and place each within its historical context.
6. observe that Christianity and Islam grew from their inception as universal religions and were not exclusive to any people.
7. state briefly the important events in the life of Muhammad.
8. list and explain the Five Pillars of Islam.
9. identify parallel stories from the Bible after reading certain excerpts from the Koran.
10. explain the reasons for the attachment of Jews, Christians, and Muslims to the Holy Land.
11. point out on a map the locations of Jerusalem, Mecca, and Medina.
12. remember that according to its adherents, Islam represented the culmination of the divine revelations of Judaism and Christianity.
13. Note that in terms of followers Islam is the second largest religion in the world.
14. recognize that Pre-Islamic Arabia had urban and trade centers and kingdoms in addition to nomadic tribes.
15. realize that Christianity and Judaism were adhered to by many Arabs before Islam.
16. hypothesize about the impact of the Byzantine-Sassanid rivalry on the Middle East at the dawn of Islam.
17. point out on a map the extent of the spread of Islam from the Atlantic Ocean to the Indus Valley.
18. note that while the conversion of some of the people to Islam was done by the sword, many of the converts were influenced solely through teachings and trade.
19. observe that the Islamic state incorporated religious, as well as temporal, affairs in its leadership.

20. understand the status of Jews and Christians as "People of the Book" in the Islamic State.
21. remember that Islamic civilization reached its zenith during the eighth and ninth centuries.
22. describe the major institutions and basic organizations which were common to all Islamic empires.
23. recall that the Middle East and Spain were centers of flourishing cultures under Islam, while Europe lagged behind during the Middle Ages.
24. state the causes and consequences of the Crusades.
25. identify famous Muslim scholars and associate them with their achievements.
26. identify a number of cultural contributions made under Islam.
27. remember that Western civilization is indebted to Islamic civilization in a number of areas.

B. *Content Outline*

1. Major centers of civilizations in pre-Hellenistic era
2. Hellenistic and Roman period
3. Cultural heritage
   a. Government
   b. Calendar, alphabet, trade, wheel, . . .
   c. Religion
   d. Science
4. The consequences of Byzantine-Sassanid rivalry on the region during the sixth and seventh centuries in Pre-Islamic Arabia
5. Kingdoms, major tribes, and relations with foreign powers
6. The end of the Byzantine rule in Syria and Egypt and the end of the Sassanid Empire
7. Polytheistic religions in the Middle East in ancient times
8. Judaism
   a. belief in one God
   b. early prophets
   c. sources of Judaic religious traditions—Old Testament, Talmud

9. Christianity
   a. Jesus and the disciples
   b. Christian church in the Middle East
10. Islam
    a. relationship between Judiasm, Christianity, and Islam
    b. common beliefs of Judaism, Christianity, and Islam
       (1) oneness of God
       (2) creation
       (3) basic code of ethics
       (4) divine revelation
       (5) escathology
    c. Muhammad
    d. The Pillars of Islam
       (1) confession of faith
       (2) prayer
       (3) almsgiving
       (4) fasting
       (5) pilgrimage to Mecca
11. The Islamic State under Muhammad
12. The Caliphate
    a. Orthodox
    b. Umayyads
    c. Abbasids
    d. Islam in Spain
13. Achievements and contributions of Islamic civilization
14. The Crusades and the Mongol invasions
15. The Ottoman Empire, 15th–18th centuries
    a. the rise and expansion of the Ottomans
    b. government and institutions
    c. the millet system
    d. Ottoman foreign relations through 1799
16. Safavid Persia

C. *Words and Terms To Remember*

Sumer
Cuneiform
Alphabet
Alexandria
Antioch
Augustus

Hammurabi
Heiroglyphics
Pharaoh
Papyrus
Hittites
Lakhmids
Carthage
Assyrians
Cyrus
Babylonians
Zoroaster
Punic
Moses
Abraham
Christians
Hajj
Hebrews
Jesus
Kaaba
Mecca
Monotheism
Muslims (Moslems)
Ramadan
Shari'a
Jehovah
Shi'i
Abbasids
Abdul Hamid II
Abu Bakr
ahl-u-dhima
Ali
al Idrisi
al Razi
Arabesque
Averroes
Seljuks
Jesus
Disciples of Jesus
Yahweh—Elohim
Justinian
Palmyra
Ebla
Ghassanids
Sassanids
Byzantine
Constantinople
Constantine
Alexander the Great
Allah
Five Pillars
Hijera (Hegira)
Islam
Hadith
Koran
Muhammad
Mosque
Old Testament
Sacrifice
Yathrib (Medina)
Sunni
Calligraphy
Caliph
Crusades
The Eastern Question
Ibn Sina
Harun a-Rashid
Mamluks
Mongols
Saladin
Umayyads

D. *Activities*

1. Use ancient history crossword puzzles for famous names and places.

2. Compare the Mosaic and Hammurabi Codes in civil and criminal matters.
3. List the important civilizations of the ancient Middle East; next to each, write its most important accomplishment.
4. If you live near a large metropolitan area, visit a museum and view its Middle Eastern exhibit.
5. Invite student speakers from Muslim countries who may be attending colleges nearby to address the class about Islam.
6. Make a list of beliefs common to Judaism, Christianity, and Islam.
7. Make a list of common prophets of Judaism, Christianity, and Islam.
8. Make a presentation explaining the sacredness of Jerusalem to Jews, Christians, and Muslims.
9. Describe a travelogue through the Hajj using *Aramco's* November–December 1974 issue.
10. Read Surat Omran and Surat Mariam in the Koran and identify familiar themes.
11. On an outline world map, color countries which have a majority of Muslims, Using another color, identify countries which have substantial minorities of Muslims.
12. Make a list of some English words which are traceable to Arabic origin.
13. Identify some famous works of literature and music which have Middle Eastern or Islamic themes.
14. Construct a time line. Identify the major empires, events, and persons.

IV. The Clash of Cultures

A. *Objectives*

Upon completing this unit, the students will be able to:

1. comment on the consequences of Napoleon's invasion of Egypt.
2. describe the reform and modernization attempts in the Ottoman Empire during the 19th century.
3. state the impact of Muhammad Ali of Egypt on the Middle East during his lifetime.

4. define the "Eastern Question."
5. identify the specific goals of each European power in the region during the 19th century.
6. explain the circumstances which led to the British occupation of Egypt.
7. hypothesize about the reasons for the decline of the Ottoman Empire.
8. recognize the dimensions of the Armenian genocide during the reign of Abdul Hamid II.
9. describe the extent of Middle Eastern involvement in World War I.
10. recall the circumstances which led to the rise of Zionism.
11. recognize the impact on the Middle East of the political and diplomatic moves made during World War I.
12. recall that most of the region was subjected to colonial rule or a mandate system under which it remained until after World War II.
13. remember that the dominant colonial powers were Great Britain and France.
14. state the political, economic, and strategic purposes behind the colonization of the Middle East.
15. describe how colonial rule divided the region into states and spheres of influence.
16. explain the bitterness felt by Middle Easterners towards colonial rule.
17. note that the majority of Middle Eastern countries sympathized with the Allies during World War II.
18. describe prevailing conditions in Palestine under the British.

B. *Content Outline*

1. The Ottoman Empire during the 19th century
   - a. the Napoleonic campaign in Egypt
   - b. Muhammad Ali of Egypt
   - c. reforms of Mahmud II
   - d. the Crimean War
   - e. the Tanzimat
   - f. Ottoman wars and foreign relations between 1856–1914

2. Egypt from the death of Muhammad Ali to World War I
   a. modernization
   b. the Suez Canal
   c. British occupation
3. Political movements and philosophies
   a. Pan-Islam
   b. Arab nationalism
   c. Zionism
4. The Young Turks
   a. World War I
   b. the Arab Revolt
   d. secret agreements, correspondence, and promises
   d. Treaty of Versailles
5. The Middle East after the Versailles Treaty of 1919
   a. the Mandate system and the division of the Middle East
   b. the establishment of the Turkish Republic
   c. England and the Suez Canal
6. Palestine under the British
   a. the implementation of the Balfour Declaration
   b. Jewish immigration and settlement in Palestine
   c. violence between the Jews and Arabs of Palestine
   d. Palestine during World War II
7. The struggle for independence in the Middle East
   a. Syria and Lebanon
   b. Egypt
8. Turkey and Iran after World War I

C. *Words and Terms To Remember*

Balfour Declaration
Theodore Herzl
Hussayn-McMahon correspondence
Khedive
Mahmud II
Midhat Pasha
Muhammad Ali (of Egypt)
Sykes-Picot Treaty

Tanzimat
Young Turks
Zionism
Mandate
aliya
anti-Semitism
Faisal, son of Sherif Hussayn
Ataturk

Suez Canal Diaspora
Holocaust

D. *Activities*
1. Make a list of the Muslim countries in the world. Next to each identify the continent and the ethnic background of its people.
2. Compare the commitments made in the Balfour Declaration, the Hussayn-McMahon correspondence, and the Sykes-Picot Treaty and comment about each.
3. Play the simulated game STARPOWER to help explain colonialism and imperialism.

V. The Middle East Today

A. *Objectives*

Upon completing this unit, the students will be able to:
1. note the circumstances which led to the creation of the state of Israel.
2. comment on the events which precipitated the homelessness of millions of Palestinians.
3. list the outstanding issues in the Arab-Israeli conflict.
4. hypothesize about the importance of petroleum oil on the future of the Middle East.
5. mark on an outline map the "occupied territories" following the Six-Day War.
6. explain the provisions of the Egyptian-Israeli Peace Treaty.
7. realize that today no state or person assumes the right to speak on behalf of the world's Muslim community.

B. *Content Outline*
1. The Arab-Israeli conflict
   a. causes
   b. the establishment of the state of Israel
   c. the Palestinian refugees
   d. the Arab-Israeli wars
   e. the Egyptian-Israeli peace treaty
   f. Palestinian nationalism
   g. prospects for a lasting peace

2. Iran
   a. the nationalization of oil in 1953 and the Shah's exile
   b. the return of the Shah and his rule until 1979
   c. the Khomeini Revolution and the aftermath
3. Turkey
   a. Turkey after World War II
   b. the Cyprus question
4. Lebanon
   a. the Civil War
   b. roots of conflict and the Civil War
5. Oil in the Middle East
   a. the importance of the Middle East as a major oil-producing region
   b. the Organization of Petroleum Exporting Countries (OPEC)
   c. the new wealth and the economic development of the region
6. Islam in the contemporary world
   a. geographic extent
   b. adherents
   c. Shi'ites
   d. Sunnites

C. *Words and Terms To Remember*

King Farouk
Anwar Sadat
Haim Weizmann
Golda Meir
King Hussein
Yasser Arafat
Knesset
Reza Shah Pahlavi
Deir Yassin
Phalangists
Self-determination
Autonomy

Gamal Abdul Nasser
Muhammad Mossadegh
Ben-Gurion
Menachem Begin
PLO
OPEC
Maronites
UAR
Nationalization
Archbishop Makarios
Ayatollah Khomeini
Cyprus

D. *Activities*

1. Organize a debate on the Palestinian vs. Israeli views in the Middle East today.

2. Organize a debate on U.S. foreign policy in the Middle East since World War II.
3. Organize a debate on oil policies as perceived by OPEC countries versus the views of industrial consumers.
4. Invite an oil company executive to speak on the role of the multinational companies in the region.
5. Identify on an outine map the changes in Middle Eastern boundaries since World War II.
6. Play the simulation game CRISIS to help explain the Arab-Israeli conflict.

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Notes

1. *The World Almanac and Book of Facts 1980* (New York: Newspaper Enterprise Association) 1979, p. 187.
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4. Oregon, West Virginia and Wisconsin; Alabama and Maryland.
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10. See the articles of Ron Messier and Jonathan Friedlander, pp. 87–120.
11. A complete list of the university-based OutReach centers is found on page 12.

SUCCESSES AND FAILURES IN TEACHING MIDDLE EASTERN STUDIES AT THE SECONDARY LEVEL

by

Marvin Fricklas

In the April, 1979 issue of *Phi Delta Kappa,* Richard A. Hawley acknowledged that "Teaching as Failing" exists. His thesis recognized the quest for teacher perfection never fulfilled and suggested that the defense against failure—to never have tried—would deny the gifts of the teacher's knowledge to the student. To never have tried would be worse than to have settled for partial success.

No student leaves Middle Eastern Studies an expert, including the instructor. By empirical standards secondary school students may learn little, but something. Why is that important? Because valid, measurable knowledge does exist and deserves attention.

Most students who arrive in Middle Eastern Studies in the high school bear pre-existing impressions and cultural sterotypes. This is more particularly true if the community has a homogeneous ethnic flavor and a high level of group consciousness. Other handicaps may already exist. Students may take the course because their parents tell them it will be interesting or good for them. They may think it mostly about the Arab-Israeli crisis, or that it will be easy and not require much effort. It is best to rapidly try to broaden the vision of students while somewhat limiting who takes the course. This can be achieved by restricting class membership to high school 12th grade seniors as an elective subject. Even with these limitations, a variance in abilities will customarily appear. Nonacademic students of lower grade levels usually find the intricate details, complex analogies, unfamiliar names, involved customs and behavior patterns in Middle Eastern Studies simply too difficult to master.

One of the hardest and most critical tasks occurs in the first day or two—perhaps in the first classroom hour. The teacher must establish a positive tone, limits on course structure, and a sense of necessary student involvement. The hazard here is that many pupils think they already possess knowledge about the Middle East. And they do, but much of what they know is distorted through the popularization of the media and stereotypes.[1] Students may believe that all Arabs have many wives, possess oil wells, are dirty, live in tents, and spend the day using easily available drugs, and, oh yes, that all women belly dance and wear veils.

Thus, when one considers the subject matter to be taught to a group of senior high school students, it is essential that certain governing realities be recognized. The teacher needs to balance his or her particular interest with the realities of the classroom situation. No matter how enthusiastic or dedicated—no matter how convincing or effective the instructor may be—he or she will come to realize that when students leave the course some will still look on the map for the city of Cairo in Iran and spell "Israel", "Isreal".

In short, is partial failure permissable? I believe, in terms of overall good, it is. Perhaps none of my students will ever write a doctoral thesis on "The Search for Evidence of Graphic Epeirogenics in the Writings of Ibn Khaldun" but they may be more aware of the high stakes played for in the U.S.S.R.-U.S. struggle for control of the Middle East, or the intricacies of OPEC's impact on the international oil situation, or the role of minorities in the Middle Eastern life pattern. Such knowledge can lead to a broader appreciation of the U.S. role in the field of foreign affairs.

Which subjects to choose and which to leave out? No two teachers will ever agree entirely. The selection must be suitably matched to the audience's needs. Some classes cannot handle overly complex ideas. In others, the instructors may be forced to stray far afield bringing in a variety of original source materials to meet inexhaustible zeal. In situations like this, in all fairness, the public and school libraries should be provided with reading lists and possible purchase suggestions in advance. Otherwise, the teacher may be placed in the clumsy situation of having suggested library investigation on a particular subject that he or she failed to warn would become an area in great demand.

Students should be led to understand the parallels in contemporary experiences in various Middle Eastern countries, adaptations and regional differences produced by environmental and social pressures, and contrasts which exist in regard to living conditions in their own country. They should also learn to appreciate the variety in human behavior that has always existed in the historical sense. Often the pupil does not understand that life styles and patterns of the ancient Middle East have meaningful historical lessons for today, as intricate and valid for contemporary man as the events in yesterday's news.

They should become aware that recently, through the dedication of modern scholars using patient methods combined with modern intellectual disciplines, much evidence of the sophistication of the ancient past has come to light. If one fails to appreciate the entire dimension of the drama in the lives of the Near Eastern forebears, it is only because we lack knowledge of the full scope of ancient existence and not because early inhabitants led narrow lives. One can attempt to convey some of the essence of early peoples through the use of appropriate materials.[2]

Soon after this early exposure to the parameters of the course, if a positive atmosphere has been created, class members will begin to feel more confident. To those who ask, "How do you know when a positive attitude has been created?" I can only reply—you don't. But the experienced teacher can sense its existence, or the lack thereof. Mainly, it is a matter of doing the right thing at the right time. The instructor should now be examining the extraordinary diversity of the geography of the area, the enormous variety of its human condition, the ethnic riches, religious diversity, multi-faceted languages, international involvements and power struggles, potential for internal and international destruction, and the complexity of the area's economic involvements and power struggles.

A caution at this point might be worthwhile. Such an atmosphere of confidence and reciprocity may have been established that the teacher is engulfed in it. Even with my own background of many years in the field, particularly with a lively class demonstrating a high level of curiosity, I find that I may try to teach the entire course in the first hour of the first day. Not only is this to be avoided but it is innately boring and self-defeating. Of course, more solidly structured course objectives may obviate this problem but it could also eliminate spontaneity. This overzealous situation should be avoided as it will be regretted on the morrow. Pacing and goal direction for the length of the course are essential. Perhaps if restraint is practiced, the instructor can avoid "telling" the students everything.

Concerning content, the Middle Eastern Studies course should have at least one segment devotated to a detailed extensive study of Islam. Students should understand that the necessity of this derives from the intimate link of Islam with the lives of the people in the area. Otherwise, certain awkward questions might be raised concerning religion in the public classroom. A particularly attractive new film series, now available from Exxon, is "The Traditional World of Islam." This and other films on the subject can be obtained from the university film repositories or the Middle East Institute in Washington, D.C. for minimal rental arrangement. The Hajj or religious pilgramage to Mecca with its visual drama and pageantry is a particularly interesting part of Islamic tradition. A set of slides with accompanying text can help the student appreciate the zeal and dedication of participants, while useful parallels can be drawn to the heightened religiosity of Hassidic Jews or Christians.

It is probably a good idea to include a unit on underdevelopment in the semester course. Students can be taught that the circumstances surrounding the human condition in the area are frequently not of the resident's own making, but often result from circumstances beyond their control, such as factors of environment or traditional behavior. Particular emphasis could be placed upon the reality that the people of the area have overwhelming problems with few avenues for solution.

Students at high school level do not respond well to stories of people who cannot leave predetermined patterns and roles. They like to believe that it is possible to exercise widespread control over their own lives while retaining wide options for changes. They have trouble comprehending that there are many people who will never move horizontally to other occupations or upward in social status. One can try to break through this prejudice of advantaged high school students and help them understand the life of the rural woman of Sudan, or the cobbler's son in Iran. In addition, the effects of health deficiencies, both hygienic and nutritional, should be examined as should the consequences of uncontrolled population growth. Pupils should be made to see the separate character of governmental and general population roles, the effect of the lack of the middle class, and the roots of discontent which can foment revolution and discord. The student should also be shown why U.S. economic and political interests are closely tied to the situation in the area, and why those situations almost inevitably draw the United States into involvement. Time permitting, the historical roots and reasons for confrontation between the U.S. and the Soviet Union in the Middle East should be examined.

Oil is another topic which provokes student opinion, but few possess real knowledge in detail; particularly in reference to where and how oil is obtained, refined, shipped, exchanged, and sold. They should be made aware of world marketing mechanisms and pricing. The teacher should explain the dependency of our nation upon the OPEC international oil cartel. Additional topics might include any of the following: the effect of nationalization of oil properties by foreign governments, the collaboration of the "Seven Sisters" in the domination of the domestic market, the linkage of oil interests in the American economy, etc. If there are any areas I would advise against, they would be in the dull sterility of economic definitions and price fluctuations. It should be realized that, for the most part, a student's interests in oil revolve around whether he can get petroleum products for his car, and why the U.S. cannot simply take it from the Arabs.

Inevitably, the issue of the Arab-Israeli conflict must be faced. In my experience, only one method has proven successful. Both sides of the issue must be presented as effectively as possible always remembering that for every argument presented by one side, there is an equally valid, existing counter-argument. Rather than trying to in any way convince, the teacher should try to expose all aspects of the complex issues which have made a readily available solution so difficult to attain.

Frequent emotional arguments are virtually inevitable. When students begin to interlink their responses, reinforcing one another with an aim to goading the teacher or embarassing him, it may become necessary to call a halt. Such passionately held arguments—"Why don't the Arabs with all that room leave little Israel alone?"—are difficult to answer under the most favorable circumstances. When there is a thick atomsphere of hostility, the instructor can try to ask students for answers, admit the atmosphere is too tense for a rational discussion that day, or postpone it. I find the material contained in the filmstrip *Arabs and Jews: The Crisis* by Schloat-Prentice Hall, helpful. It can be used to provide definitions and historical background, but one must acquaint students with the relevent terminology and compensate for its deficiencies in regard to current chronology.

Considering all the bases which need to be touched upon, the question arises: What about flexibility in Middle Eastern Studies? Can activities become more student-centered? Panel discussions on problem areas, preparation of native foods, the playing of native music or the dressing in area costumes are evident possibilities. It will depend on the nature of the class. Volunteers should be solicited and no coercion should be used to force participation. Nor should particular penalities be assessed. Instead the teacher should utilize those who welcome opportunities to show their demonstrative or extroverted natures. Weekly discussions of current events with particular emphasis upon news items dealing with the Middle East can be useful. It is reasonable to assume that some members will never join in these or other student-centered activities because of shyness or lack of interest.

Outside speakers can help to make your Middle Eastern Studies course more vivid and effective, provided they are selected with care. People with heavy accents, soft indistinct voices, overwhelming prejudices, stock familiar material, or who do not relate well to young people should be avoided. Rather, they should be individuals who are convincing, have something positive to say and possess a good command of the subject matter. They should also be emotionally prepared for the close scrutiny of young adults. There may be a flurry of questions at the end of the presentation, or there may be absolute silence. Neither situation portends success or failure. Speakers should also be cautioned to avoid prejudicial and controversial statements which could incite hostile reactions. Frequently, assorted community pressure groups may desire to have particular individuals appear before impressionable young people. The teacher may have to refuse certain speakers access to the classroom or exercise the right of editorial comment following their presentation. Above all, he or she is the one who must determine course requirements, time available, and whether students are being served or cheated.

My experience with audio-visual materials in Middle Eastern Studies over the past decade has been varied. Unfortunately, too many pupils are uncertain as to what happens when a film is shown. The teacher may have to help. Either the students are taking several pages of notes and do not watch the film, or they are so busy watching that at the end, they have little idea as to its content. Perhaps they have been conditioned by home television viewing where little active participation is required. The instructor might prepare an outline of a series of questions. Or, as Professor Don Peretz (SUNY-Binghamton) suggested at a recent meeting; have students compose questions about the audio-visual materials, that they might ask other people. Unfortunately, even these well-intentioned methods may run aground. A prepared outline may mean "lights out, sack time" and prepared questions copying the "right" answers.

Much of the material is badly out of date, even before it reaches the teacher, and may not have any real use in courses of developed concentration. If possible, suitable materials (refer to the articles in this publication) should be purchased or rented long in advance. Nothing is more frustrating than reaching a point where an applicable audio-visual device could be usefully employed only to discover that it will not be available for six months due to heavy demand. Personally, I have found straight audio tapes, unless interspersed with frequent stops for class discussion, particularly dull and time-consuming. And a film may be have to be viewed twice or perhaps even more, in order for subtle terminology or hidden meanings to be retrieved.

Text selection for Middle Eastern Studies has been the subject of extensive research.[3] Problems concerning misinformation and the academic level at which the books are written abound. Most appear to be written for lower grades or college students. To be useful at the high school level, the volume should neither take a superficial approach, nor assume the reader has extensive pre-experience to relate the material to pupils. In short, has the author made the book sufficiently clear to high school pupils without babying them? For several years I have had good results using Don Peretz's *The Middle East.*

As for individual effort, the teacher can begin by broaching the subject of a term paper. This onerous subject can serve several useful purposes. Ideally, its aim would be to permit a student to fulfill his desire to investigate. It can show his ability to carry out committed responsibility but, most importantly, can be used as a device to broaden the student's scope.

I generally suggest students investigate a problem area. If the teacher solicits suggestions as to what possible topics exist, familiar responses should come quickly—the Arab-Israeli conflict, opium in Turkey, oppression of women, hunger, disease, and lack of education. Critiques of these choices and suggestions regarding additional examples, such as the problem of the Kurdish minority in Iraq, archaeological excavation in the face of industrial development, developing an economic infrastructure in the United Arab Emirates, Sunni versus Shi'ite confrontation in Turkey, one-party politics in Tunisia, should then be made. As a result, the student begins to appreciate that the breadth of the course is much wider than he or she had imagined.

This will become more clear in an indirect way if the instructor emphasizes the availability of advanced materials in better libraries, particularly at local colleges and universities. Their facilities permit pupils to attain greater depth in subject detail Frequently, awareness results from involvement in these broader avenues since seniors often seek reasons to gain rapid entry into the more mature collegiate milieu. Many institutions of higher learning will permit secondary school students to utilize materials within building confines, so long as they behave responsibly. A caution should be issued that advanced materials, even in such obvious areas as education in the

Middle East, frequently are in foreign tongues, particularly Arabic.

A term paper on the classroom agenda may also backfire. Marginal students are frequently overwhelmed, and one should not be unprepared for a disgruntled group crowding around the teacher at the end of class. Surprisingly, most concerns seem not to surround the mechanics of completion, but the uncertainty over choice of topic. An explanation by the teacher, that the assignment is a challenge to evoke interest through demonstrated concern and that during the course in Middle Eastern Studies knowledge and skills will be acquired facilitating completion, helps.

It is well to set deadlines with the paper and repeatedly prod malingerers. A mid-date synopsis which includes title, progress to date, and a current list of materials assures class members that the instructor has not forgotten and is not postponing the inevitable reckoning. If someone fortuitously turns his paper in early, this overt display to the others is a more valuable incentive than all the contrived exhortations.

Plagiarism is a major problem. I find that it is not so much the student's desire to take the easy path to success, as his lack of assurance that the work will be meritorious enough that prompts him to lift extensively from outside resources or worse, entire papers. I usually point out that papers which begin, "From the sundappled hills of the Levant to the torturous carapaces of the Mahgreb. . . ." are unacceptable for high school seniors. They usually get the point.

They will next wish to know if a passing grade is possible even if they choose not to do the term paper. It is best to emphasize the positive benefits achieved by role completion not beyond the ability of the average student in Middle Eastern Studies and that such work can serve as a valuable introduction to college and research skills. It should also be pointed out that this allows for exploration into a topic of one's own choosing. One additional caution may be useful. Pupils should know that certain subjects such as the Arab-Israeli confrontation are frequently tinged with emotionalism, and that facts often are propaganda, written as a self-justification of one's own acts or policies. My experience has shown that most young people are frequently less susceptible to "message" materials than imagined.

What about testing? Every teacher has experienced the familiar problem of decline in test security as the day wears on and the answers circulate. Students seem to like the idea of rotating the impact of fresh testing. That is, to schedule a quiz to hit a particular class first on one day, while the next time a test occurs to have that group second, third, or whatever in impact sequence. I find that short-answer questions in frequent unannounced quizzes are far more effective in assessing progress than essay tests which are best left for final examinations. The instructors will want to structure exams so that the relative degree of ongoing success and accomplishment is experienced, particularly in the face of difficult foreign regional terminology.

What may be drawn from the foregoing discussion? No teacher of Middle Eastern Studies can be totally successful regardless of the group he is instructing. He should arrive in the classroom armed with intellect, the best knowledge available, and an instinct for helping others learn. He should operate in an atmosphere of planned purpose, orchestrate flexibly, and have a sense of humor. His best weapon is probably a smile, or a pat on the back. And if, with even all these assets, he fails? Perhaps a quotation from Thomas Wolfe's, *You Can't Go Home Again*, will serve. "If a man has talent and cannot use it, he has failed. If he has a talent and uses only half of it, he has partly failed. If he has a talent and learns somehow to use the whole of it, he has gloriously succeeded and won a satisfaction and a triumph few men ever know." Let those of us who teach Middle Eastern Studies reach for that satisfaction and triumph.

Notes

1. See, for example, William J., Griswold, *The Image of the Middle East in Secondary School Textbooks* (New York: The Middle East Studies Association) 1975.
2. Paul Thomas Welty, *Middle Eastern Cultures* (Philadelphia and New York: J.B. Lippincott Company) 1974.
3. Griswold, *The Image of the Middle East in Secondary School Textbooks, passim.*

TEXTBOOKS AND TEACHERS: CONVEYORS OF KNOWLEDGE AND AGENTS OF SOCIALIZATION

by

Ayad Al-Qazzaz

Since the beginning of recorded history the two principal components of formal education have been textbooks and teachers. They have served as the core of the learning process acting as conveyors of knowledge and agents of socialization.

There is evidence that texts were used in the school systems of ancient Greece and Rome.[1] Today they stand at the root of all formal education. At the university level, when an instructor fails to employ either one or several texts, the student frequently feels lost and confused. This situation is much more serious and accentuated in the elementary and high schools. Here these books, both in theory and in practice, form the basic building blocks of instruction. As such, there is an almost exclusive reliance upon them; only a small minority favoring the use of supplementary readings.

This point was underscored by Dr. Bruce Joyce, former head of Elementary Teacher Education at the University of Chicago. He estimated that almost eighty per cent of the nation's elementary teachers used textbooks as their main instructional tool and source of knowledge. "The typical elementary teacher is called upon to master a range of subjects from children's literature to reading to math to science." Joyce noted, in explaining the problem. Thus, he continued, "Since few people can become experts in so many fields, the typical grade-school teacher relies heavily on the texts and guides." He adds that the problem in high school is probably magnified, stating, "Because the high school teacher works with as many as 150 youngsters a day, it is impossible for him to prepare tailor-made materials for each child or even each class. He has to come up with the prepared package, the textbook."[2]

Textbooks, then, especially those having to do with the humanities and the social sciences, are a primary source from which the student acquires attitudes, beliefs, and feelings about both his own country and those of others who come from a different background. They give children and adolescents the necessary information to learn about human history and the cultures of the world in which they live. These books represent an indispensible part of the learning process.

Teachers serve as the other component in the acquisition of an education; functioning not only as role models to be observed, imitated, or followed but also as interpreters of the universe to the student. They are the ones who make unity out of disorder, meaning out of vagueness. Students rely upon their judgment, evaluation, and assessment of the various stimuli around them. This influence can be seen in many ways—through the texts they select and the parts they chose to stress or ignore. It is also evident in the content of the lectures, the homework assigned, and the projects students are asked to get involved in. These and other factors color the student's outlook about himself and others, including different ethnic groups and foreign nations—in the context of this paper the Middle East.

Studies in the field of social psychology relating to the process of socialization indicate that learning acquired in elementary and high school tends to have a lasting effect. Attitudes held by adults concerning particular groups can be traced in part to this training.

Because of the above, most, if not all, governments of the world exercise a great deal of control over the institution of education, especially at the primary and secondary levels. It is considered too important to be left to the whims and wants of private individuals. The quality of life as well as the rate and extent of social and economic development depend in part on what is taught in the schools. Also, governments use textbooks and teachers to impart knowledge of their country and of other nations to the student. Consequently, they can be used as a means of transmitting and developing negative images of foreign countries.

This is done through two processes, omission and commission. The former means not discussing subjects and topics which may throw a more positive light on the nation(s) being studied. Commission is a process through which irrelevant, incomplete, inaccurate, biased, and mistaken statements are incorporated into the text in order to generate a distorted and negative picture of the people or peoples in question.

In this context it is appropriate to quote Luther H. Evans who commented that,

> Textbooks and teachers can be the seed of an eventual harvest of international understanding and friendship by the presentation of facts qualitatively and quantatively correct and in proper prospect, but they can also be the seed to a crop of misunderstanding, hate, and contempt among natives and toward other ways of life by the presentations as facts of unqualified, unbalanced, and inaccurate statements.[3]

Nowhere does this problem of bias, distortion, omission, and misrepresentation appear to be more acute than in the material available on the Middle East. The dimensions of this problem have been clearly recognized by scholars, and as the various studies aptly demonstrate much revision is needed in order to correct this situation.[4]

Perhaps the most representative, and to a certain extent the most important, survey of texts was conducted by MESA (Middle East Studies Association).[5] Many of its findings were echoed in the others and, as such, it provides a worthwhile general assessment of the state of the art concerning Middle East texts, especially at the secondary level.

While the primary objective of MESA is to deal with teaching and scholarship at the university level, it was found that the knowledge and opinions students bring with them from high school determines the teaching effectiveness in college. Thus, in 1971, an image committee was established to study just how the Middle East was being discussed in high school textbooks.

In 1975, a brief report submitted three years earlier was extended into a booklet and published by MESA. *The Image of the Middle East in Secondary School Textbooks* consisted of four parts: North American images of the region, an annotated bibliography, the history and culture of Islam, a syllabus and review of the Arab-Israeli wars.[6]

Approximately eight texts used in world history, geography, and social studies courses in the states where the members of the committee were located were reviewed. Though a uniform set of rules was not set up and members used their personal critical judgment in evaluating the books, a general content analysis critique did emerge. In addition, secondary teachers were consulted so as to strengthen and confirm these appraisals.

The committee concluded that while there were a few well-written, thoroughly researched textbooks in use, the majority were found to be inadequate. Errors in content, the perpetuation of sterotypes in political and social description, oversimplification of complicated issues, the listing of outcomes while ignoring the causes, and the providing of moral judgments regarding the actions of nations were presented in the form of factual history. Only a minority of the authors were found to have experienced specific education on the Middle East and, generally speaking, they used data which was dated, being at least five and often ten years old. Finally, it was discovered that even fewer authors referred to those new changes and developments which were occuring in all walks of life throughout the region.

More specifically, the committee found that:

1. An inordinate amount of space was devoted to certain unessential aspects of life and culture. Nomads were invariably overstressed with photographs provided to further support this stereotype.
2. In discussing the desert, Israeli achievement in transforming the desert was stressed to the detriment of the work of Arab nations.
3. Many emphasized the poverty of the tenant farmer and depicted the cities as teeming with the unemployed. In contrast

the spectre of a few millionaires in flowing robes being chauffeured in expensive limousines was presented. It was also strongly implied that most economic problems could be solved by wholesale westernization.

4. Islam was treated rather briefly, the emphasis being put on what was considered to be its strangeness and its exotic qualities as seen through the religious practices of Muslims. The strong connections between Islam and the two other established Semitic religions was not mentioned.
5. United States difficulties in the Middle East were attributed mainly to the negative nature of Arab nationalism under Nasser's leadership, the actions of Soviet saboteurs, and Arab hostility toward Israel.
6. Israel was portrayed as the only democracy in the Middle East while the Arab-Israeli conflicts were covered solely from the perspective of that nation.
7. Iran was rarely discussed and the analysis presented tended to be brief and distorted. For example, the nationalization of its oil fields was described as an action carried out by fanatical extremists who led the Iranian people astray thus creating an economic crisis for the British-owned oil company.
8. Turks, like the Iranians, received little coverage and most of what was presented seemed to be in the context of the Crusades. The Turks were described as cruel and oppressive in their occupation of the Holy Land, frequently killing and mistreating the resident Christian population. The Ottomans were characterized as brutal, barbarian, and heathen.

In general, there is a need to demonstrate the great diversity of peoples and lands which characterize the Arab world. The region is not monolithic and should not be treated as such in textbooks. In addition, an effort could be made to stress the contributions made by the civilizations of the Middle East, in all periods of history, to western culture. Specifically, those in law, science, education, medicine, the arts, and religion should be focused upon. The spread of Islam into subSaharan Africa and Spain must be recounted and its relevance to the Mexican, Chicano, and Afro-American experience might be included so as to further familiarize students with its significance. Finally, an accurate and objective account of both the creation of the state of Israel and the story of the Palestinians should be included so that the misconceptions and distortions which now characterize analyses of these topics can be obviated. If all these requirements are met, then the state of the art regarding the study of the Middle East will be vastly improved.

Two currently available texts have proven to be of superior value in the classroom. J. Norman Parmer, Milton Finkelstein, and Robert Stephen, Jr., *People and Progress: A Global History* (River Forest, Ill.: Laidlaw Brothers) 1978, contains a good, concise discussion of Islam covering the essential elements of the religion. It also deals with Islamic civilization and recounts the political forces which led to the emergence, development, and decline of the empires. In addition, the analysis of the modern era is good, though brief. It is one of the best books available on this difficult topic. Beautifully written and illustrated, *People and Cultures* (New York: Rand McNally & Co.) 1975, by Merwyn S. Garbarino and Rachel Sady focuses on the culture of the area. It brings out some of the human qualities of life and religion in the Middle East. Either of these should serve as models for future texts and are to be highly recommended.

Notes

1. *Encyclopedia of Education*, Vol. IX, p. 9
2. Cited in Hillel Black.
3. Cited in Adawia Alami, "Misconceptions in the Treatment of the Arab World in Selected American Textbooks for Children", M.A. Thesis, Ohio State University, 1957.
4. The studies used in the writing of the paper include: Adawia Alami, "Misconceptions in the Treatment of the Arab World in Selected American Textbooks for Children"; William J. Griswold, *The Image of the Middle East in Secondary School Textbooks* (New York: Middle East Studies Association of North America) 1975; L. M. Kenny, "The Middle East in Canadian Social Studies Textbooks" and Ayad Al-Qazzaz, "Images of the Arab in American Social Science Textbooks" in Baha Abu-Laban and Faith T. Zeadey (Eds.), *Arabs in America: Myths and Realities* (Wilmette, Ill: Medina University Press

International) 1975; F. T. Ziadeh and C. H. Allen, "Evaluation of the Treatment of Egypt in American Primary and Secondary School Literature", unpublished HEW Report, 1976; Ayad Al-Qazzaz, Audrey Shabbas, Ruth Afifi, *The Arab World: A Handbook For Teachers* (San Francisco: Tasco Press) 1978; Glenn Perry, "Treatment of the Middle East in American High School Textbooks," *Journal of Palestine Studies*, Vol. IX, No. 3 (Spring, 1975); Michael Suleiman, "The Middle East in American High School Curricula: A Kansas Case Study," *Middle East Studies Association Bulletin*, Vol. XIII, No. 2 (May, 1974); Yaqub Abdalla Abu-Helu, "Images of the Arabs and their Conflict with Israel held by American Public Secondary School Social Studies Teachers," unpublished Ph.D. dissertation, Stanford University, 1978.

5. Griswold, *The Image of the Middle East in Secondary School Textbooks*, pp. *1–32*. The following analysis is taken from this study which seems to epitomize the findings of the others.

SELECTION CRITERIA AND METHODS OF UTILIZING AUDIO-VISUAL RESOURCES

by

Ronald A. Messier

The ideal introduction to Middle East Studies would be an extended guided tour to the area itself, to learn of the life of the prophet Muhammad while visiting Mecca and Medina or to study the practice of Ramadan while observing the fast in Cairo. Not very many school systems, however, would allow such an extended field trip. Audio-visual programs, on the other hand, can help the student experience—at least vicariously—the intense religiosity of the Hajj (Pilgrimage) to Mecca, the spirit of adventure and ingenuity of Arab scientists, the precision and harmony of Islamic architectural designs.

An audio-visual presentation should be used in the classroom only when there is no better way available to accomplish a specific goal. There are indeed several such opportunities occasioned, not so much by the limitations of a teacher's knowledge or ability to express that knowledge, but rather by the nature and challenge of certain educational objectives.

The experiential approach is based on a relatively simple principle in communication theory which distinguishes between three channels of communication: alphasignal, parasignal, and infrasignal. Alphasignal is information in its simplest form, verbally presented by a speaker or plainly printed on a piece of paper. Parasignal is less specific information accompanying or supplementing alphasignal. A good example is a greeting card in which the basic message is embellished with ornate script or appropriate mood setting pictures. There are countless other types of parasignal: tones of voice, gestures, anything that will qualify the basic message. Infrasignal is the uncontrolled part of any sender's communication. It is the more or less unconscious portion of the overall signal such as nervousness or confidence of the speaker, peculiar mannerisms or the like. Being thus beyond the direct control of the sender and relatively unmonitored, it is rather independent of the sender, free as it were, to originate on its own or at least go beyond the basic message.

Many if not most classroom presentations in history and social studies classes are primarily alphasignal channels of communication in the form of lecture and discussion. Of the three this one is by far the most heavily used. In fact, they are so overcrowded that a message often fails to get through to the receiver. Other channels are much less crowded and therefore should be used more extensively and effectively in the classroom.

In the context of a visual or audio-visual program, the alphasignal is the text or the verbal message. The parasignal is the various impressions, moods, airs of authenticity created by the visual images, sound effects, music and so forth. It might consist of key bits of information or subtle impressions gained by the student above and beyond that which was intentionally programmed in by the designer of the presentation or observed by the teacher who employed it to accomplish a specific objective. Infrasignal is quote often a bonus.

Obviously there are some topics that lend themselves to this type of treatment better than others. The art and architecture of the world of Islam, for instance, can hardly be taught without visual resources. The teacher can describe the *mihrab* (prayer niche) as one of the features of a mosque. But it is still rather difficult for a student to visualize exactly what a *mihrab* looks like unless he sees one.

In addition to the purely visual arts, other resources can add immensely to the student's understanding of geographic, political, military, social, economic, religious, and intellectual aspects of Middle Eastern civilization. In fact, in my own teaching experience I went through a stage where I used visual aids in every single class to prove my assumption that there was material evidence for virtually every topic in history. For example, the teacher can most effectively convince the student that there is more than desert in the Middle East by showing pictures of Arabs skiing in the North African Atlas Mountains, of the marsh dwellers of southern Iraq, or most importantly, of some of the large modern cities of the region. He or she can impress the student with the technological advancement of the classical Islamic world by showing pictures of the water wheels along the banks of the Nahr al-Asi in Syria as well as drawings of hydraulic systems in early Arabic manuscripts discussing mechanics.

The Persian masterpiece of *Shah Nahme* (Book of Kings) or some of the tales of *One Thousand and One Arabian Nights* become so much more vivid in the mind of the student when some of the illuminations which medieval artists painted to make the poems more alive to contemporary readers are exhibited. In analyzing the life of the prophet Muhammad, several key events—his birth, marriage, the apparition of the Archangel, his expulsion from Mecca, the ensuing triumphant return to that city, etc.—can be illustrated by using a series of illuminations from a sixteenth century Turkish manuscript of the *Siyar-i-Nabi* (Progress of the Prophet). These pictures show not only the key events in Muhammad's life but also provide insight into the sixteenth century Muslim perception of him upon whom, it was known, a very special blessing had been bestowed.

Sufism, or Islamic mysticism, is one of the more difficult concepts to explain to the student. A film of a ceremony, or a recording of a chant goes a long way to convey the hypnotic intensity of the religious experience of the Sufi.

One can even find and show evidence of political and religious propaganda in the inscriptions on Islamic coins. Coinage was an excellent device for a ruler, one who was either already established or one who was trying to establish himself, to advertise his name to his constituency. The religious slogans imprinted often reflect a preference for one Islamic sect or another. Additionally, these often provide beautiful examples of ornate Arabic script.[1]

Indeed, the material resources of the Middle East constitute important evidence and provide valuable insight into various aspects of that society's culture. They also provide a genuine sense of reality to a culture that is otherwise far removed from American students. But beyond that there is a purely aesthetic reason for using such visual resources in the classroom. It is, in and of itself, interesting and for the most part quite beautiful! To show the student the magnificent al-Hambra palace in Granada, the harmonious Maidan i-Shah in Isfahan, or even the Berber costumes of the North African Rif will give them a certain aesthetic enjoyment, hopefully lending an air of excitement to their studies.

To test the effectiveness of audio-visual programs, standardized pre-tests and post-tests were administered to 10 freshman Western Civilization classes at Middle Tennessee State University, five of which were exposed to an extensive series of visual and audio-visual programs, and five of which were exposed to no audio-visuals. The test results are as follows:

Class Averages on Standardized Pre-Test and Post-Test
(Score = number of correct out of 50 questions)

Audio-Visual Classes	Pre-Test	Post-Test	Difference
	20.2	29.6	9.4
	17.3	29.0	11.7
	17.6	28.5	10.9
	17.0	28.3	11.3
	17.8	30.0	12.2
Non-Audio-Visual Classes			
	20.7	24.5	3.8
	19.3	27.8	8.5
	21.9	24.9	3.0
	20.4	24.2	3.8
	17.3	24.8	7.5

The viability of such resources is further born out by other published research.[2] What is equally if not even more important than the test scores is the very positive attitude expressed by a majority of the students toward the audio-visual approach. The following are a few unedited comments offered by freshmen in the test group:

> I think it illustrates the class better and tends to bring the student closer into the "feel" of the time period. Lecturing is alright, but

> it really doesn't draw students on a warm spring day. . . . I am strongly *for* audio-visual aids.
>
> It brings the words alive. It is terribly boring to talk about how a church or a painting looks in any great amount without seeing it. It is almost meaningless. The slides gave meaning to everything—the slides were exciting.
>
> Enjoyment and experience rather than memorizing and reading. If we take nothing out the class we should at least recall different structures and places because of at least seeing them once.
>
> Pictures lend credibility to the subject, they help me believe that the things really existed or happened.
>
> The slide presentations were very effective in this course. They provided much information by themselves—combined with comments they were very educational. The slides also helped create a mood and feeling for the time period under discussion.
>
> I believe that the audio-visual method shows the student more what the history actually was by pictures, etc. It makes it come more to life and more interesting. I enjoyed it more in this method, this class has inspired me to become a history minor. I hope I enjoy the other history courses as much.
>
> The audio-visual approach allowed me to see the works of artists and creators that added to the course. By seeing the different artifacts of early civilizations I could more easily understand their cultures and way of life.
>
> The slides and records made the things we talked about seem real. They made the intangibility of things past come alive, and have more meaning.

What resources you choose to use will depend essentially upon two factors: availability and course objectives. There are many sources of visual and audio-visual materials, some more obvious and some better than others. Availability, as well as an evaluation of these materials, is presented elsewhere in this book. We turn our attention next, then, to matching media resources to teaching objectives.

One goal shared by all teachers of history and social studies is to deliver a certain amount of basic information about a given topic. This can often be presented most succinctly and effectively in the form of a lecture by the teacher. For example, in presenting the Five Pillars of Islam to my own students, I have found that listing the Five Pillars (profession of faith, prayer, alms giving, fasting during Ramadan, and the pilgrimage to Mecca) together with a brief explanation of each is the most effective way of getting the students to remember them.

There are occasions, on the other hand, when basic information can best be conveyed through an audio-visual program. Such is the case, I have found, when focusing on the Pilgrimage to Mecca itself. Students seem more able to remember the various steps or rituals performed on the Pilgrimage if they see a series of still slides showing the tent city at Mina, standing at Arafat, climbing the *Jabal al-Rama* (Mount of Mercy), stoning the pillars at Mina, performing the Sacrifice, making the *Tawaf* (circling the *Kaaba*), kissing the *Hajar-al-Aswad* (Black Stone), drinking from the Well of Zamzam, and making the *Sa'y* (running between al-Safar and al-Marwa).

In describing the degree of specialization in crafts and industry in the city of Fez, it is far more meaningful to show pictures of the tanners, goldsmiths, coppersmiths, spice merchants, weavers, dyers, candle makers, and so forth than it would be to simply list the various artisans. Students can more readily separate, distinguish, and remember the various craftsmen.

It stands to reason that when several senses—or channels of communication as described above—are employed, information is more effectively transmitted. An experiment was recently conducted at Middle Tennessee State University with a truly *multi*-media program on Napoleon's career focusing on, among other things, his Egyptian campaign. It employed four channels of sense perception: sight, sound, touch and smell, as opposed to the lecture.[3] Several days after seeing the program, students were asked to list as many facts as they could remember about the topic. A few, very perceptive, pupils were able to list a hundred or more facts and several listed more than fifty details. The primary objective in the presentation of the program was not to get students to memorize facts about Napoleon, though the experiment did demonstrate that an overwhelming amount of information was conveyed to the students in a brief 35 minute period. Results of standardized tests administered to the groups who saw the program and to others who learned about Napoleon through the traditional lecture showed that pupils in the media group scored significantly higher in terms of content mastery than did those in the more traditional group.[4]

Quite apart from conveying basic information, most audiovisual programs contribute greatly to the students' experience by creating very vivid impressions. Going back to the example of the Five Pillars of Islam, it was suggested that a solid lecture would be effective in getting the student to learn what the Five Pillars were. However, the lecture is less effective in demonstrating how these duties form an integral part of the Muslim's everyday life. The film *In the Name of Allah* (NET) looks closely at all aspects of life in Fez, Morocco. Captured on film are the ceremonies and rituals surrounding the Five Pillars of the faith, as well as the events of circumcision, bargaining for a wife, confirmation, marriage, and funeral rites. It is quite successful in imprinting the impression that Islam is a way of life in this community.

The Pattern of Beauty (Institutional Cinema, Inc.) concentrates on the arts of architectural and abstract decoration. It not only introduces several mosques, minarets, mihrabs, etc., but does much more. It strongly conveys the notion of unity and diversity in the Muslim world, concluding with the art of the three great cultures which flourished contemporaneously in the sixteenth century: Saffavid Iran, Ottoman Turkey, and Mughal India. They all produced magnificent buildings which in widely different ways are profoundly Islamic. It helps explain that Islam is one religion which encompasses rather diverse peoples, styles, tastes, and customs.

Nomad and City (Institutional Cinema, Inc.) in which much footage was shot in modern-day Fez, with its narrow streets and hundreds of busy craftsmen, shows how crafts are still done today pretty much as they were a thousand years ago. The student is left with the very vivid impression that there is a certain continuity of life in the world of Islam.

The selection of one medium over another, i.e., the choice of film over filmstrip or slides, the use of audio tapes or records, should depend upon the very specific objectives the teacher has set. Certain media are better suited than others. In my presentation of the Hajj (Pilgrimage) to my own students, I have used 16mm film and still slides. After experimenting with both, I decided to use them both within the same unit. Each medium in this case was intended to accomplish its own singular objective. The still slides with live oral commentary were presented first so as to transmit a certain amount of information about how the Hajj is conducted and about the sequence of rituals during the Pilgrimage. This allows the student to isolate the various ceremonies, to focus on each one separately, and try to understand its purpose and place it in the context of the entire event. I conclude the unit by showing *Mecca the Forbidden City* (Diamond Films). It is an exceptionally beautiful film rich in information about the Hajj, which describes the various activities performed, the problems of logistics, and the measures taken by the Saudi Arabian government to provide for the tidal wave of people which descends upon Mecca at the time. The film conveys a great deal of reverence toward the whole idea of the Pilgrimage. It also reviews the information already presented to the students but, additionally, creates some very strong impressions in their minds. They are invariably impressed by the intensity of the religious experience; the reverence and enthusiasm generated among the crowd of pilgrims. The pupils are struck by the large number of people making such an enormous effort to fulfill this particular religious obligation, which is viewed not as an obligation at all, but a fulfillment of a lifelong goal. Furthermore, they are taken by the vast differences, particularly in regards to race and socioeconomic background, exhibited by the pilgrims—all of whom come to their faith at the same place and time while sharing in a common brotherhood of worship.

Similarly, I have used two different media in the unit on the life of Muhammad. First, I use a series of still slides of illuminations of *Siyar-i-Nabi*. The advantage of this, again, is that it allows the student to more easily isolate the highlights of the prophet's career and fix the significance of each event more clearly in his or her mind. When the order of events in a particular historical development is important, still slides seem to fix this in one's mind more successfully than motion pictures.

I use *Islam: The Prophet and the People* (Texture Films) for another purpose—actually two specific purposes. The film very effectively describes the setting of the city of Mecca, a commercial center in the midst of an otherwise pretty barren land. Secondly, I try to explain to my students that Muhammad, before he received his vision and started to preach Islam, was a pious ascetic who spent a certain amount of time in isolated prayer and meditation. And although there were not a large number of these people, Muhammad was by no means unique in this respect. Students have a hard time envisioning just what a religious ascetic is and what he does, and consequently they do not really relate to what Muhammad was before his vision. The film describes Muhammad as a pious ascetic and shows one in contemporary Mecca as well. This not only helps the student to visualize what an ascetic is, but it also suggests that Muhammad was not the only one in history.

The film biography is not without problems. It has been severely criticized because it may leave the impression that Islam originated and developed in a desert environment rather than in the urban environment of Mecca, Medina, and other large cities of the Middle East. Part of the problem, of course, is that the Mecca of today is not like the city of the sixth century so to film the story in the modern-day metropolis often proves even more misleading.

While recognizing the problem in this particular case, one should not necessarily be deterred from using the film. The problems must be weighed against other aspects that serve to admirably accomplish certain objectives. One would, of course, have to compensate for any verbal or visual inaccuracies by discussing these with the students. In that sense, the inaccuracies themselves become a teaching device if recognized and properly used by the teacher.

All films, filmstrips, or other audio-visual packages should be carefully reviewed for accuracy, coherence, balance, stereotyping, and datedness. Very few are wholly good or wholly bad. Even the best of films can be criticized for one thing or another, whereas, others that fail on several counts can sometimes be used in some way to accomplish a specific goal.

The problem of coherence is illustrated in the film *In the Name of Allah* which presents the Muslim way of life as it is practiced in one community in Morocco. The film is coherent in time and place. The viewer is aware of where he is. The various rituals observed are consistent with that time and place and with each other, which, of course, is a positive feature. The disadvantage, however, is that some of the practices observed are peculiar to Morocco and are not characteristic of Islam as a whole. Again, this is an opportunity for verbal clarification, provided the teacher has the necessary background or an accompanying text makes this clear.

The opposite problem, and perhaps one more serious, arises in a film like *Islamic Mysticism: Sufi Way* (Hart) where the viewer is taken to several parts of the Muslim world without distinguishing from one place to the next. Again, we see things which may be characteristic of one locale or another but are not necessarily typical of Islam generally. If these are allowed to run together in a blur, the student is left with an inaccurate composite view of the world of Islam.

There is a problem of lack of balance in *Arab Identity: Who are the Arabs* (Learning Corporation of America). The film attempts to define the various Arab people in terms of commonality while effectively demonstrating the great diversity which exists among people who are either considered to be or identify themselves as Arab. Almost half of the film shows scenes from the Hajj, which are very beautiful. The footage shows pilgrims from diverse areas, who look very different from each other but still come together to share in an atmosphere of keenly-felt brotherhood. However, that seems to place a great deal of emphasis, perhaps too much, on Islam. There are many Muslims who are not Arab and there are many Arabs who are not Muslim. The film does successfully point out that there are Christian Arabs, that there are dark and blond Arabs, some living very traditional life styles while others are quite liberal or modern, and that political tension threatens to disrupt the underlying kinship felt by all.

One of the dangers of a lack of proper balance in an audiovisual program is that it could lead to stereotyping. There are some, for example, that create the impression that Islam is a religion of desert nomads on the one hand and oil-rich sheikhs on the other, largely, if not completely overlooking the urban dweller or the rural agricultural Muslim. There are, of course, desert bedouins, although rapidly decreasing in number, and oil-rich sheikhs in the Middle East, and the teacher should present images of both. They should be shown, however, in a way that will compensate for the stereotyped view. A more fully rounded view of others should be attempted by the teacher either in a lecture or through other media resources.

The context in which an audio-visual program is presented, i.e., the activities that precede and follow it are crucial to its success in accomplishing the pre-established objectives. A fairly standard way of employing a film in a class room is for the teacher to give a brief introductory description, perhaps suggesting certain things to look for. The screening can then be followed by a discussion revolving around some key questions and probing at those important facts that the teacher hopes the students will have noted. In either the preliminary description or the follow-up discussion possible inaccuracies, stereotyping, and so forth should be identified.

There are occasions, however, when a different procedure would be more effective. There are programs that can have a much greater impact if no introduction is given, or if no follow-up discussion takes place—at least not immediately following the presentation. A case in point, albeit an unusual one, is the multi-media effort on Napoleon described above. One of the objectives in showing it was to give the students a very stimulating, overwhelming demonstration which would excite them about studying Napoleon—to "blow their mind," so to speak. The element of surprise was very important in this case. They were told nothing about the presentation before viewing it. It was their first exposure to Napoleon and served to introduce the topic. Not only was it an introduction, but it also contained all of the basic information about Bonaparte that was covered in the unit. The 35-minute program was so successful that the students were left somewhat stunned by it and were, consequently, not very responsive to a discussion at that time. After experiencing this first unsuccessful attempt at conducting such a discussion, I have now decided that it is best to dismiss the students after the program is concluded. I ask them to prepare a list on one sheet of paper on anything and everything they can remember about the program before the next class meeting. The purpose of this was to give them time to digest the material, to get them thinking about it, and to prime them for the forthcoming discussion. At that time they discussed the career of Napoleon, constantly referring back to images and kernels of information contained in the multi-media program. By this time most were generally overflowing with comments and questions about him.

Another type of "springboard" program is a slide show that I used to introduce a unit on North Africa. It contained a *potpourri* of slides of people, desert, forest, cities, mountains, sea, wildlife, flowers, and so forth, interspersed with a corresponding selection of slides of the United States, all shown in a random sequence. Without being told anything about the slides, the students were asked to identify what was North African and what was American. They were surprised to discover in many cases that they would not easily tell the difference.

One of the purposes of the exercise was to expose stereotyped images they might have. Before it began, students were asked to write on a sheet of paper three adjectives that they felt described North Africa. This served to activate any stereotyped images the students might have held about North Africa and allowed them to compare those stereotypes to the real conditions they observed in the program. A second objective was to demonstrate that although North Africa is unique in many ways, it is also, in some respects, similar to the United States.

Pre-program activities are perhaps more important for the teacher than for the student. It is essential that the instructor be as familiar as possible with the program he or she is about to show. This involves more than simply previewing it. All the written information provided as well as any other literature that might be available should be read. The names of the authors, directors, and producer should be noted; this sometimes provides insight into the goals and perceptions, perhaps even the prejudices, that might be presented. The copyright date should be kept in mind, as some of the information may be dated. For example, the film *History and Culture: The Middle East* (McGraw-Hill) was produced in 1964. In describing the city of Cairo, the narrator cites the population at two-and-one-half million people. Since then, its population has more than doubled. This is a point of information easily corrected by the teacher, provided, of course, that he or she is aware of the year of publication and has taken the time to check the current figures on the city. In spite of the datedness of the film, it employs to its advantage historic newsreel footage of "Black Saturday" in Cairo leading up to the July Revolution in 1952, of president Gamal Abdul Nasser, and of earlier people and events including Sharif Hussein of Mecca, T. E. Lawrence, and the oil industry of the early decades of this century.

The assembling of picture essays is an activity in which students can actively participate. There are a number of excellent books and magazines with beautiful color plates and black and white photographs on a wide range of topics.

An excellent source of pictures to start with is *Islam and the Arab World* edited by Bernard Lewis and published by American Heritage Publishing Co., Inc. One of the topics most interestingly illustrated is "The Faith and the Faithful: The Lands and People of Islam," in which early maps show Mecca at the center of the world and illuminations show the different races, professions, and crafts of the Islamic people during the classical age. The chapter "The Man-Made Setting: Islamic Art and Architecture" contains beautiful pictures of mosque architecture and ornamentation, textiles, painting, and metal work. "Cities and Citizens: The Growth and Culture of Urban Islam" depicts early city planning and urban life, including pictures of the various craftsmen, the baths, the hospital, and the library. Sufi rituals are presented through use of medieval illuminations, as in "The Mystic Path." In the chapter "Jewelers with Words" some of the classic themes of Islamic literature along with illustrations of different styles of decorative Arabic script can be observed. Pictures of classical musical instruments are presented in "The Dimensions of Sound." Scientific instruments, medical and botanical texts, maps, and sketches of mechanical devices can be seen in "The Scientific Enterprise." "Armies of the Prophet: Strategy, Tactics, and Weapons in Islamic Warfare" focuses on weapons and armor and fortifications through illuminations of famous battles in Islamic history. The book contains chapters with regional focus on Moorish Spain, Iran, the Ottoman Empire, and India, and concludes with a chapter on Islam in the nineteenth and twentieth centuries.

A second valuable source of pictorial resources is *Early Islam* by Desmond Stewart which is part of the Time-Life Series *Great Ages of Man*. The book offers several interesting picture essays including "The Prophet's Progress" taken from the sixteenth century illuminated Turkish manuscript of the *Siyar-i-Nabi* referred to earlier. "A Muslim's Life" shows the various activities of the merchant, scholar, judge, and craftsmen, taken from several different works. "Islam's Magic Carpets" has a magnificent collection of color photographs of Islamic rugs, one of the most beautiful visual arts of the Middle East.

Some periodicals quite often do picture essays on a wide variety of topics on the region. An excellent magazine devoted entirely to the subject is *Aramco World Magazine*,[5] published bimonthly by Aramco Corporation. A few sample articles include a special issue on the Hajj (November-December, 1974) which contained pictures of all of the rituals performed on the pilgrimage; "The Tin-Box Photos" (September-October, 1975) presented late nineteenth and early twentieth century photographs of Syria, Palestine, and Egypt; "Caligraphy: The Art of Islam" (July-August, 1977) illustrated different styles of Arabic script; "Stamps and the Story of Language" (March-April, 1979) used postage stamps of Egypt, Iran, Turkey, Syria, Jordan, Saudi Arabia, and Kuwait to show various writing systems including Hieroglyphics, Cunieform, and Persian and Arabic scripts. The color photos used are of a very high quality.

National Geographic does three or four stories a year on topics related to the Middle East. Some memorable articles include "Pilgrimage to Mecca" (November, 1978) which is an excellent compliment to the special issue done by *Aramco*. Others of great interest were "Threatened Treasures of the Nile" (October, 1963) which presented photographs of the effort to save Egyptian antiquities from the rising waters above the Aswan High Dam, the most famous of which is the Temple of Rameses II at Abu Simbel; "Morocco, Land of the Farthest West" (June, 1971) which shows the varied geography of that country from the barren, mountainous wastelands of the Sahara, the snow-capped peaks of the High Atlas, to the fruit trees and grassy plains of the coastal area, the streets in the marketplaces of Fez and Marrakesh, the traditional Berber Cavalry charge climaxed by the firing of long-barreled muskets; and an article of more than 20 years ago, "Marsh Dwellers of Southern Iraq" (February, 1958) which pictured Arabs who traveled by river boat rather than by camel, presenting an image very different from the commonly held one of the camel-riding desert nomad.

The articles and titles suggested above should provide several ideas for picture essays and could serve as excellent nuclei for ones the students might assemble. They should be encouraged to search beyond the articles suggested in school or public libraries, or in current news and feature magazines.

Surprisingly, specialized programs can be put together from postage stamps. Middle Eastern countries have produced exceptionally beautiful and interesting stamps which reflect a variety of cultural and political themes, signifying what the governments of these countries regard as their most important and representative resources. Tunisia has put out a series illustrating famous historical monuments expressing pride, no doubt, in its classical Islamic heritage. Morocco has released an issue showing regional Berber costumes and medieval gold and silver coinage. The United Arab Emirates published one on the tales from *One Thousand and One Arabian Nights*.

Low-cost color slides can be made by copying pictures from books, magazines, postcards, stamps, and so on using a 35mm single-lens reflex camera, a close-up lens, and a stationary mount for the camera, or an inexpensive instamatic copying unit manufactured by Kodak. The former produces better results, but the equipment is more expensive. An excellent handbook describing the process in detail is Stephen E. Schoenherr's *Multi Media and History. A Guide To Audio-Visual Production* (University of Delaware) 1976.

Music for the audio portion of a media program is readily available on records. Two excellent sources of classical Middle Eastern chants and music are *Muslim Muezzin's Call to Prayer and Readings from the Koran* (Sheikh Records) which provides English translation and *Arabian Nights, Music from the World of Islam* (American Heritage Publishing Co.) which has a variety of Islamic music. Due to the proliferation of interest in Middle Eastern dance in this country, a wide selection of records of pertinent popular music is now available.

What about copyright laws? The fair usage concept allows *limited*, "spontaneous" use of copyrighted materials for *educational* purposes. *Aramco World Magazine* is quite generous in this respect. Their policy states that "all articles and illustrations in *Aramco World*, with the exception of those indicated as excerpts, condensations or reprints taken from copyrighted sources, may be reprinted in full or in part without further permission simply by crediting *Aramco World Magazine* as the source."

The greatest advantage of self-produced audio-visual programs is that the teacher is much more in control of the content, so much so that he or she can tailor it to fit his or her specific objectives. A further advantage is the opportunity for active student participation in the research and production process.

There are obviously many instances when it is not practical to produce media programs. In some cases, a great deal of expertise in the subject matter is required and often sophisticated or expensive equipment is needed. Other times, production may simply demand too much time. Finally, in many instances, certain objectives, such as some of those described above, can best be met by using professional audio-visual programs.

Whether self or professionally produced, these resources should never be used as a substitute or replacement for the teacher in the classroom. If properly employed with appropriate pre- and post-program activities, audio-visual programs can greatly enhance a teacher's presentation. In the final analysis, the instructor must decide just how to best express what he or she wants to say. If media can do it more effectively, then by all means use it!

Notes

1. The monograph series published by the American Numismatic Society in New York provides pictures of Islamic coins, translations of the Arabic script with English, and some interpretive information about the coins, their use, the rulers who issued the coins, etc.
2. See, for example, William H. Allen, "Intellectual Abilities and Instructional Media Design," *AV Communication Review*, Volume XXIII, No. 2 (1975) and John A. Molstad, "Selective Review of Research Studies Showing Media Effectiveness," *AV Communication Review* Volume XXII, No. 4 (1974).
3. The program makes use of 18 slide projectors and two 16mm projectors. Touch and smell were affected by varying atmospheric conditions, temperature, humidity, and using smoke for battle scenes.

4. The t analysis for individualized groups on content mastery was t (64) = 1.91, p. .05. A t value of around 1.0 would indicate little or no difference between groups. The probability of the t value to be as large as 1.91 by chance alone is less than 5%. See William L. Hays, *Statistics for Psychologists* (New York: Holt, Rinehart and Winston), 1973.
5. For subscription information write to Aramco Service Company, Attn: J. C. Tarvin, 1100 Milam Building, Houston, Texas 77002. The magazine is sent free of charge.

List of Distributors

In the Name of Allah
Indiana University
Purdue University
University of California, Berkley
University of Illinois
University of Michigan
University of Washington

The Pattern of Beauty and *Nomad and City* are part of the World of Islam Series
Boston University
Indiana University
University of Pennsylvania
University of California, Berkley
U.C.L.A.
University of Michigan
University of Washington

Islam: The Prophet and the People
Texture Films
1600 Broadway, New York, NY 10019

Arab Identity: Who are the Arabs
Learning Corporation of America
Distribution Center
4600 W. Diversey Avenue
Chicago, IL 60639

Islamic Mysticism: the Sufi Way
Arizona State University
Brigham Young University
Florida State University

History and Culture: The Middle East
McGraw Hill Films
Dept. 455
1221 Avenue of the Americas
New York, NY 10020

Arabian Nights, Music from the World of Islam
American Heritage Publishing Company

All of the slides and slide programs referred to are un-published and self-produced, many from the picture essays cited in the article.

FILMSTRIPS FOR MIDDLE EASTERN STUDIES

by

Jonathan Friedlander

The instructor attempting to develop a unit of study on the Middle East is rather quickly confronted with a number of unique predicaments. On the one hand, he or she is free to select from a virtual cornucopia of recently produced curricular materials. On the other hand, the process of selection has become more complex to the point where it is presently very difficult to know or predict which kit would be most relevant, or which is of inferior or superior quality. Complicating matters, as we shall point out, is the mislabeling of some works. This often leads the teacher to choose the wrong units or to, perhaps, by-pass that one 'perfect' learning tool. A further handicap is the apparent lack of training afforded those who are likely to teach primary or secondary students.

In this technological age the use of electronic visual and aural stimulation has become increasingly dominant. The role of such media in the classroom has also risen dramatically. A wealth of sophisticated audio-visual presentations has become readily available. Thus, where the teacher may have in the past decried the absence of multi media, now the reverse is actually true. This impetus gave boost to the appearance of many fine, excellently produced films, filmstrips, and videotapes, etc. Conversely, it has also meant that a number of shoddily produced, low-quality efforts have been disseminated to the educational market. These latter can work to thwart rather than further the process of education. Frequently, they serve to perpetuate stereotypes instead of dispelling them. Too great a number are biased in their contents and points of view, or are riddled with inaccuracies, distortions and omissions. Some are just misnamed, not living up to their stated promises. Still others are stified by the connotation of their titles. Lurking behind such a misappropriate moniker can be an excellent work.

The situation in regards to these materials can be best characterized as ambivalent. At least such is the case with filmstrips dealing with the Middle East, as will be seen from this critique of selected materials. This review does not aim to serve as a comprehensible survey of the field, it attempts to pinpoint the superior works and provide some examples on how to advantageously employ seemingly flawed strips.

As a medium of instruction, filmstrips can serve as an excellent source of information. Through the combination of the visual presentation and the verbal narration they permit the student to hear and see simultaneously representatives from other cultures and lands. Due to the usually brief length of presentation the teacher can exercise his or her initiative and present the strips in a dramatic and highly relevant fashion—to introduce a new unit, to further illuminate some aspect of the subject matter, or to bring the coverage to a close.

In most cases, the kits contain much more than just a tape cassette and a short stretch of film. Maps, charts, teacher and discussion guides, books, etc. are all included as supplementary materials. For instance, both "The Arab World" (EMC 1974), intended for junior high students, and its companion piece for high school use "Eyes on the Arab World" (EMC 1975), employ various components to convey their message. Each is comprised of a set of four filmstrips and accompanying cassettes or records, three paperback books, a map, and a teacher's guide. Even more copious is a 1972 United Learning program. In addition to six strips and cassettes or records—available separately or as a whole—teachers using "The Middle East: A Unit of Study" can avail themselves of wall charts, six spirit duplicating masters, one paperback and a teacher's guide. At the other end of the spectrum is "The Palestinians: Problem People of the Middle East" which consists of a single filmstrip, one record or cassette, and a teacher's guide. Most kits stand somewhere between these two extremes. The Appendix included at the end of this article contains a brief description of each unit detailing its physical contents, and a short summary or critique.

The inclusion of such 'bonus' materials not only eases the instructor's tasks, but also allows for a full-bodied analysis of the subject area. At least, theoretically, this is the case. A striking physical package, however, does not necessarily mean that the content value will be equally impressive; nor does it ensure technical proficiency. It is only when the three criteria are met that gratifying results can be attained.

The fact of the matter is that often these criteria are not fulfilled. One of the kits noted above, typifies the imbalance between quantity and quality. The intent of the "Middle East: A Unit of Study" is obviously to provide a comprehensive overview of the Muslim Middle East. It does not fulfill this promise. Rather, the presentations are marred by sweeping generalizations and are fraught with inaccuracies, omissions, and distortions. Employing this unit would serve only to perpetuate cultural stereotypes and further the inculcation of bias. Islam, singly the most pervasive force in the Middle East is cast as a simple, outmoded religion of developing nations, its adherents incorrectly labeled 'Mohammedans.' Only oil and water are covered in the section on natural resources. Politically, the discussion revolves around the Arab-Israeli conflict ignoring a multitude of other interrelated aspects of the dilemma. Seemingly minor defects—as the identification of the capital of the Ottoman Empire as Constantinople (Istanbul is the proper name) can be cited in passing. They, too, point to these inherent problems.

"The Arab World" exhibits a different flaw. Content aside, the filmstrips are plagued by severe technical deficiencies. The pace of the visual portion is much too rapid necessitating periodic halting of the presentation by the teacher and the reading of the captions. The organization is somewhat disjointed and too often confusing. These characteristics make the use of this series of dubious value in the classroom.

One must not be lulled by an attractive package when selecting a filmstrip. Sometimes those kits not packed with 'goodies' prove to be of superior worth. "The Berbers of Morocco," a 1973 Current Affairs production directed at junior high and high school levels, confines its scope of study to a unique lifestyle carved out in the plateau and mountain desert regions of North Africa. It touches on a variety of subjects ranging from economic life to religion, and, in addition, notes the traditional socioeconomic ties which exist with Marrakesh. In all respects, the treatment here is sympathetic and thoughtful.

The accompanying teacher's guide is of equal worth. It contains useful hints on "What to look for in these filmstrips," recommends various arts and crafts projects, and provides an outline of Berber economics. The proposed discussion questions encourage the student to make comparisons to the United States. Without flash or frills, then, this kit illuminates Berber life, little known to American youth, with accuracy and aplomb.

The same is true of "The Palestinians: Problem People of the Middle East." Comprised of only one filmstrip, one soundtrack, and a teacher's guide, this twenty-minute production, nonetheless, presents a concise and informative account of the historical and political dimensions of a very complex and heated issue. It emphasizes how the Palestinians view their plight and describes their position as it has developed over the years. Israeli opinion is interjected where pertinent to a particular claim or concern of the Palestinians.

This otherwise fine work is, however, flawed. The title is misleading and out of touch with the materials presented. It is also derogatory. An implied negative association the "Problem People," could either influence the opinion of a teacher or cause an instructor to by-pass what is essentially a singularly significant work.

The problem of title misrepresentation affects other kits, too, marring their values and/or acting to inhibit their use. A prime example is "The Middle East: The Israeli Experience." Produced in 1975 by Guidance Associates in conjunction with "The Middle East: The Arab Experience," this endeavor depicts the historical background behind the Jewish quest for a homeland and paints a most favorable portrait of Israeli society. It is more appropriately a study of the Hebrew/Jewish experience and succeeds in this intent, since the three filmstrips only briefly touch upon the indigenous Arab population, or the Palestinian issue. Neither of these topics are covered in the other production which concentrates on providing an introduction into the Arab world. The title should have been "The Israeli-Jewish Experience." In this way the content would have been clearly delineated and the strips could thus be employed to their best advantage.

The same is true of "Four Families of Israel." This elementary and junior high effort provides an insightful and informative look at four families living in various environments: a cooperative village, an immigrant family residing in a developing town, one in Jerusalem, and one in an Arab village. The perspective in each case is that of a pre-adolescent child who acts as a narrator. This kit realistically portrays both the problems and benefits present in each setting. It offers a well-constructed account of three families only. The narrow focus underlying the description of the Arab family must be noted and supplemented by other means so as to neither confuse nor mislead the viewer—or misrepresent the culture under study.

The solution to this problem is readily apparent. Ignore the designated titles and preview the filmstrips. Those found seriously lacking can be put aside. In this way misleading titles cannot work against the teacher who might otherwise select a more pertinent effort, or, for that matter, miss one.

Sometimes the title works positively to alert the instructor to the bounds of the study. It obviates difficulties of just where to place the presentation; it also works against raising expectations. For example, the family occupies a central place among the peoples of the Middle East, as it does universally. Any unit on the region must cover this aspect of life, and several filmstrip kits can be employed to enhance such discussions. Yet, strict attention must be paid to the titles. "Families in the Dry Muslim World" (EBE 1974) examines the lifestyles of selected families in various regions of Asia and North Africa—Pakistan, Kuwait, Iran, and Morocco. Its unifying theme is the desert habitat. While the presentations are both balanced and objective, only a small subsection of Middle East society is covered. The opportunities for use are thus restricted. Unless supplemented by other resources which portray family life in different settings, students could be deceived and/or confused after viewing. The title supplies the cautionary warning which should, by all means, be heeded.

The discussion, so far, has dealt with problems that are, in the main, minor or easily rectified. Clearly, it has been demonstrated that filmstrips as learning tools possess certain limitations. They can not in themselves comprise a whole unit of study—their structure and content would belie the effort—but should be employed judiciously as supplements, or complements to other materials. Effectively utilized they can greatly enhance a unit of study and increase understanding of complex issues.

Textual problems merit a more critical appraisal especially regarding the exposing of stereotypes, gross distortions, inaccuracies, omissions and other similar flaws which plague a number of kits. Plainly, the habitual tendency to discuss or view the Middle East from a Western perspective—deeply rooted in the history of its domination of the Middle East—and combined with an implicit vision of the Arab world as a monolithic entity renders some filmstrips quite worthless. A satisfactory approach to the study of the region would require, most of all, the fusion of the indigenous perspective with the expression of the prevailing attitudes and opinions of the various peoples under study. To consider Islam or 'modernization' through Western eyes is appropriate only if the materials or the instructor presents ample background knowledge of Middle Eastern history and society. Otherwise, the differing cultural traits or historical experiences too often translate as 'strange,' 'exotic,' or 'Oriental,' while the Western world is depicted as the preferred model, to the disadvantage of all others. Two kits produced by United Learning, "Learning About the Mid-East Region" and "The Middle East" epitomize these faults. Attitudes stressing the backwardness of the region, the 'Mysterious East', and the militaristic tones of Islam abound. European colonialism is dealt with apologetically. Significant portions of Islamic history are all but omitted. Stereotypes of the 'greasy Arab' and nomads predominate. Generally, the approach and the context are misleading, inaccurate, and demeaning.

On the other hand, efforts like "A World Nearby: Egypt" (Guidance Associates 1967), "Nomads of the Sahara" (EMC 1971), and many others already noted provide much information from a less prejudiced point of view. Their employment in the classroom should prove to be very rewarding. Again, through careful selection and screening, the recognition of intent, and creative usage, filmstrip kits can act as very effective learning tools. It is possible to overcome minor defects and quite successfully use certain kits which might otherwise have to be avoided. In this, the teacher plays a central role. In conclusion, we trust that this discussion can provide some insights into existing problems and offer workable solutions.

APPENDIX

Title	THE ARAB WORLD
Publisher	EMC
Publication Date	1974
Grade Level	7–9
Components	4 filmstrips (The Land and the Heritage; Oil and Water; Nomads, Villagers, City Dwellers; A Time of Change), 4 records or cassettes, 3 paperback books, political map, teacher's guide

Title	EYES ON THE ARAB WORLD
Publisher	EMC
Publication date	1975
Grade level	10–12
Components	4 filmstrips (The Mark of History; Oil: Key to World Power; From Nomad to City Dweller; Contrasting Societies: Yemen and Kuwait); 4 cassettes; 3 paperback books; political map; teacher's guide

An outsider's vision.The Arab world is interesting and vital insofar as 'we' must deal with it economically (petroleum) and politically (the Arab-Israeli conflict).

Title	THE ARAB WORLD: OIL, POWER, DISSENSION
Publisher	Current Affairs
Publication date	1974
Grade Level	7–12
Components	1 filmstrip; 1 record or cassette; teacher's guide

A short, dead-serious treatment of oil politics. Internal development and a united Arab bloc. Teeming masses and grim faces.

Title	ARABIAN PENINSULA: THE IMPACT OF OIL
Publisher	EBE
Publication date	1975
Grade level	9–12
Components	4 filmstrips (Oil: Fuel for Change; The New Arabs of the Peninsula; Oil for Continuing Growth; Where the Oil Money Goes); 4 cassettes; teacher's guide

The role of oil in the economy of the Arabian peninsula Shows how rapid economic development is affecting the lives of peoples, describes the "technology of manpower involved in the exploration of new oil reserves," and examines the use of oil revenues to "build a diversified economy and industrial base for the future."

Title	ARABS AND JEWS: THE CRISIS
Publisher	Schloat
Publication date	1972
Grade Level	9–12
Components	6 filmstrips (Background (1 & 2); Two Points of View (3 & 4); Role of the Superpowers (5 & 6); 6 cassettes; teacher's guide

A comprehensive, middle of the road overview of the Arab-Israeli conflict. Unquestionably the best work to date.

Title	THE BERBERS OF MOROCCO: NORTHWESTERN AFRICAN MOUNTAIN LIFEWAYS
Publisher	Current Affairs
Publication date	1973
Grade Level	7–12
Components	2 filmstrips (Survival in the Atlas Mountains; Moslem Customs and Rituals); 2 records or cassettes; teacher's guide

A thoughtful and sympathetic enthnograhic study. Perhaps an overzealous emphasis on the Berber 'warrior past.'

Title	FAMILIES OF THE DRY MUSLIM WORLD
Publisher	EBE
Publication date	1974
Grade Level	5–9
Components	5 filmstrips (Village life in Pakistan; Oil Worker of Kuwait; Cooperative Farming in Iran; A Berber Village in Morocco; Nomads of Morocco—each available separately); 5 records or cassettes; 5 teacher's guides

Accurate portrayal of five unique familial settings, but lacking the essential link, Islam.

Title	FOUR FAMILIES OF ISRAEL
Publisher	BFA
Publication date	1973
Grade Level	4–9
Components	4 filmstrips (Cooperative Village Family; Immigrant Town Family; Jerusalem City Family; Arab Village Family); 4 records or cassettes; teacher's guide

A reasonable and varied account of the people of Israel, except for the Arab Village Family.

Title	INTERVENTION: THE MIDDLE EAST
Publisher	Current Affairs
Publication date	1973
Grade Level	9–12
Components	2 filmstrips; 2 cassettes; discussion guide

Argues for a 'world order' that embodies basic values: war prevention, promoting economic welfare and social justice, and maintaining a balanced ecology. The Middle East is the case study.

Title	ISLAM (THE WORLD'S GREAT RELIGIONS)
Publisher	Time-Life Multimedia
Publication date	1973
Grade Level	7–12
Components	2 filmstrips; 2 records or cassettes; 4 spirit masters; one reprint; teacher's guide

Islam as "the youngest of the world's great religions," and the "simplest and most explicit." Stereotypical images of the desert, fanaticism, and abject obedience abound.

Title	ISLAM; ITS POWER AND ITS LEGACY
Publisher	Baer Films
Publication date	1974
Grade Level	6–9
Components	2 filmstrips; 2 cassettes; 2 teacher's guides

A romanticized, highly decorative view, with all the dabs of Orientalism.

Title	ISRAEL: DREAM CONFRONTS REALITY
Publisher	Current Affairs
Publication Date	1974
Grade level	7–12
Components	1 filmstrip; 1 recorder cassette; discussion guide

The concerns here are whether crisis conditions are the binding force behind Israel's diverse and divided society, and whether a lasting peace settlement would lead to serious upheavals within the country. Contends that city dwellers "many of whom are sophisticated . . . have little in common with the hearty inhabitants of the kibbutzim." Also a bit out of date—Israeli Arabs are "culturally and economically deprived people" but at the same time, "as a group, loyal to Israel."

Title	ISRAEL: LAND AND PEOPLE
Publisher	Encore
Publication date	1974
Grade Level	5–9
Components	5 filmstrips (Picture Glossary for Israel; Geography of Israel; Economy of Israel; Kibbutzim of Israel; People of Israel—each available separately); 5 cassettes; study manual

Uncontroversial often idealized view of Israel. Needs to be supplemented with historical and political footage.

Title	JUDAISM (THE WORLD'S GREAT RELIGIONS)
Publisher	Time-Life Multimedia
Publication date	1973
Grade Level	7–12
Components	2 filmstrips; 2 records or cassettes; 4 spirit masters; 1 reprint; teacher's guide.

A disjointed, outsider's viewpoint rendered in a stereotype form.

Title	LEARNING ABOUT THE MID-EAST REGION
Publisher	United Learning
Publication date	1976
Grade Level	4–6
Components	6 filmstrips (Geography; Religions; History; Nomadic and Village Life; City Life; Economy); 6 cassettes; teacher's guide

Title	THE MIDDLE EAST: A UNIT OF STUDY
Publisher	United Learning
Publication date	1976
Grade Level	7–12
Components	8 filmstrips (Geography; Birthplace of Religions; History; The Arab-Israeli Conflict; Nomadic and Village Life; City Life; The Economy; Politics and International Relations); 10 cassettes; teacher guide

Quantity in this case cannot make up for the lack of quality.

Title	LIVING IN ISRAEL: NORTH AND SOUTH
Publisher	Eye Gate House
Publication date	1971
Grade Level	3–6
Components	8 filmstrips (Kibbutz Families in Israel's Negev; Farming in Israel: A Desert Kibbutz; City Family in Haifa; Haifa and Acre; Jerusalem; The Jordan River; The Negev; Bedouin of Israel; 8 cassettes; teacher's manual

Strictly a descriptive study of families and environments.

Title	THE MIDDLE EAST: THE ARAB EXPERIENCE
Publisher	Guidance Associates
Publication date	1975
Grade Level	7–9
Components	5 filmstrips (The Arab World; The Bedouins; An Egyptian Village; Cairo: The New City and the Old; Modern Women in Syria); 5 records or cassettes; teacher's guide

From bedouins to city dwellers, an overstated and outmoded continuum. Details lifestyles, history, and geographic and social settings. Also considers international affairs and transitions in the Arab World. Requires supplements if intended as a comprehensive overview of the Arab Middle East.

Title	THE MIDDLE EAST: BACKGROUND FOR CONFLICT
Publisher	Associated Press
Publication date	1975
Grade Level	7–12
Components	2 filmstrips; 2 cassettes; teacher's guide

The 'classic' conflicts of religions as a simplistic answer to a complex issue.

Title	THE MIDDLE EAST: THE ISRAELI EXPERIENCE
Publisher	Guidance Associates
Publication date	1975
Grade Level	7–9
Components	3 filmstrips (Exile and Homecoming; Out of the Holocaust; The Birthplace); 3 cassettes; discussion guide

A brief but dramatic overview of Jewish history that emphasizes the unyielding desire to return to the land of Israel. Highlights the origins and development of the Zionist movement, documents the destruction of European Jewry, and subsequently the creation of the state of Israel. Circumvents the Palestinian issue.

Title	THE MIDDLE EAST: A REGIONAL STUDY
Publisher	Eye Gate House
Publication Date	1973
Grade Level	4–9
Components	8 filmstrips (What is the Middle East; Iran; Syria; Turkey; Lebanon and Jordan; Saudi Arabia; Israel; Egypt; 4 cassettes; teacher's guide

A travelogue approach to the study of the Middle East. Subjected to a myriad of distorted images of the region and its peoples.

Title	THE MIDDLE EAST: A UNIT OF STUDY
Publisher	United Learning
Publication date	1972
Grade Level	7–12
Components	6 filmstrips (History and Heritage; Islam: The Religion of Mohammed; Natural Resources; Agriculture and Change; Changing Social Patterns; A Political Perspective—each available separately); 6 records or cassettes; 5 wall charts; 6 spirit duplicating masters; 1 paperback book; teacher's guide

A comprehensive package but a disappointing product.

Title	THE MOSLEM WORLD
Publisher	EDI
Publication date	1976
Grade Level	9–12
Components	4 filmstrips (Islam's Bond and Breadth; Islam and Its Legacy; Life and Leisure; Winds of Change); 2 cassettes; teacher's guide

A 'culture area' approach, from Morocco to the Phillipines. Brief and impressive, but misinterprets the status of women and religious education in Islam.

Title	NOMADS OF THE SAHARA
Publisher	EMC
Publication date	1971
Grade Level	5–9
Components	2 filmstrips (The Tuareg Nomads; On a Desert Caravan); 2 records or cassettes; wall chart; duplicating masters; teacher's guide

An account of human survival in a desert habitat. Daily life and a journey of a salt caravan across the Sahara. Without detail to kinship organizations or social mores.

Title	THE PALESTINIANS: PROBLEM PEOPLE OF THE MIDDLE EAST
Publisher	Current Affairs
Publication date	1976
Grade Level	7–12
Components	1 filmstrip; 1 record or cassette; teacher's guide

An objective and moderate assessment of the Palestinians' perspective

Title	A WORLD NEARBY: EGYPT
Publisher	Guidance Associates
Publication date	1976
Grade Level	Elementary
Components	3 filmstrips (Geography and History; Growing Up in Egypt; Pictures to Talk About); 2 cassettes; teacher's guide

A sociological approach to the study of Egypt, including its history, and the sights and sounds of a Cairo and Delta family. From a child's perspective.

EDUCATION AS EXPERIENCE

by

Mark Newman

Imagine having the Ayatollah Khomeini, Henry Kissinger, President Abolhassan Bani-Sadr, released American hostage Richard Queen, one of the militants who stormed the United States embassy in Teheran, and President Jimmy Carter confront one another in the classroom. Or, perhaps, allowing your students to assume the roles of various world leaders so as to come up with an equitable solution to the Arab-Israeli conflict. These ideas are not as far-fetched as they may seem. For it is possible, through the employment of role-playing exercises, to have the aged Imam and the former Secretary of State, along with the others, debate the pros and cons of the hostage issue or the role played by the United States in Iran during the Shah's regime. Just as it would be conceivable to transform a school room into a laboratory where pupils playing the simulation game CRISIS would act as leaders of fictional nations seeking to resolve an exceedingly tense situation in a troubled, yet extremely vital region of the world.

Both of these learning tools, as the name of the latter implies, attempt to 'simulate' human experience by actively involving class members in real-life situations. They become the actors, the movers, the ones who initiate actions and reactions within a historical context thus putting the emphasis on learning through doing. The aim being not to act as a substitute for lectures and readings but rather to complement these efforts "by providing a more direct and personal experience with the ideas and concept of the course."[1] In this way, a perspective is provided into which a complex, sometimes unfamiliar, array of facts may be placed so as to increase understanding.

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More importantly, simulations and the adoption of roles are flexible tools which teachers can mold to the specific needs of their units—or may even be created by them. This is especially true of the second. And they are multi-purposed. For instance, games can be employed to introduce thoughts, opinions, and principles in a very memorable and dramatic fashion. Or, if used at the initial class meeting, they often help create an atmosphere of enquiry. By providing a common experience for teacher and student both simulations and role-playing generate a feeling of fellowship while supplying the means to "raise questions and provide examples of different points of view."[2] A subject can, therefore, be covered in a comprehensive manner not otherwise attainable.

The Middle East is a field of study where such endeavors seem to have a tailor-made applicability. It is a region shrouded in misconceptions; the connotations held by the vast majority of Americans are, at best, ambiguous. Most possess little familiarity with its history, traditions, and ways of life. Little wonder, then, that students approach it with much confusion and misunderstanding. The popular image often sharply diverges from reality when viewed from a different perspective.

Teachers seeking to develop a unit on this important area of the world are, as a result, confronted with a formidable task. Not only are many of the available educational materials on the Middle East—texts, films, filmstrips, and so on—of dubious value, but few instructors have much expertise in the field. Yet, the need to include units and courses on this region, at both the elementary and secondary levels, cannot be denied. And it is here that games and role-playing can be of inestimable value.

One of the most versatile simulations is STARPOWER. Not surprisingly, it can be used very effectively to enlighten young people about the Middle East. For example, though this area is known as the 'cradle of civilization,' its culture has been considered 'inferior' to the West, primarily because of European colonization and imperialism. Students may feel bewildered when confronted with this turn of events. How could one culture—deriving, in the main, from the same fount as its antagonist—have emerged superior when the two clashed? Especially given the hostile environment faced by the invaders. The teacher is thus presented with the dilemma of providing some easily comprehended answer to this conundrum. This is where STARPOWER comes in.

Essentially, the game traces the development of a stratified society characterized by low mobility and is primarily concerned with the use and abuse of power. However, its abstract nature allows it to be adapted to more specific uses. Initially, all participants possess equal status but through manipulative trading efforts three classes rapidly emerge. More to the point, a situation evolves which divides players into the 'haves' and the 'have-nots.' This simulates quite accurately what occurs in real life giving students both the actual experience and understanding to perceive how classes, racism, sexism, and other forms of oppression may arise. It also demonstrates a likely response to such an eventuality. STARPOWER usually ends with the minority group holding the most power making such extremely harsh demands on the middle and lower classes that they revolt.

Its relevance to the analysis of the European domination of the Middle East is readily apparent, though its lessons have almost universal applicability. Just how Europeans with their economic and technological edge could confront residents of the region—familiar with the environment and acting in defense of their native land—and dominate them is aptly illustrated by the students who through shrewd bargaining, cajolery, and the like, rise to the upper class. The dynamics of the process are, therefore, clearly detailed in a fashion recognizable to most. And, as the people of the Middle East sought, and are still seeking, to rid themselves of what they considered to be intolerable foreign control, so class members rebel against the unreasonable conditions imposed by their fellows. In this way, STARPOWER provides pupils with a conceptual framework into which they can place the mass of information obtained elsewhere. It also explains the rationale behind colonialism and imperialism not only in the Middle East but in other areas of the world as well.

As can be seen, simulations place students in situations analogous to those affecting the world of today. Through playing they gain some understanding, on a personal level, into the workings of national and international society. This frequently places the factual material in a more familiar context giving it perspective and clarity. And while STARPOWER was used as the example here, there are a number of games, which may be used in conjunction with the study of the Middle East.

Role-playing fulfills similar needs. Again, the format can be developed by the teacher. I have found the option presented below—that of a panel discussion—to be a very effective means of presenting content matter and demonstrating that on any controversial issue a wide range of opinion exists. And that right or wrong is often determined more by one's viewpoint than an objective review of the facts.

The structure of the exercise is quite simple. Two opposite sides of three people each debate the pros and cons of some question. The members assume the identity of some historical figure and are responsible for expressing that person's opinion. For instance, the Iranian hostage crisis, as noted above, can be the topic of discussion—or the Palestinian issue, the Afghan invasion, or the conflicting sides to the question of modernization in the Middle East can provide the focus. On one side, the Ayatollah, an Iranian student revolutionary, and Bani-Sadr argue in support of the taking and keeping of the hostages. Opposing them could be President Carter, Queen, and Kissinger. *Any* number of combinations can be used; the above are just examples. The rest of the class can play the part of an international tribunal.

The debate proceeds with two opposing participants presenting their respective beliefs. This is followed by a short question and answer session during which time either panel members or others can ask questions. Then, the next two speak and so on. This allows students to ask relevant questions at appropriate times, rather than waiting to the end when the tone may have changed or the inquiry forgotten. It also allows pupils to digest the material step-by-step building to a comprehensive whole. In this way, the particulars and the general issue can be discussed and analyzed

One word of caution, since some members will be espousing hostile opinions, it should be explicitly stated that these are not their personal views but represent that of the character portrayed. In addition, each participant should be reassured that his or her grade is not dependent upon class reaction or on the position taken. The grading criticism should rest on how effectively this stance was presented. Some characters, for instance, may stir much displeasure among the rest of the class thereby reflecting their success in putting across their message.

Hopefully, through the use of such exercises, students will come to recognize that many problems should not be perceived as black and white, right or wrong. Instead, the large gray area which encompasses all phases of opinion, and the relativity of right judged according to one's own background and experience should be considered before making a final decision. And, of course, the complexity of such issues will, as a result, be amply demonstrated.

In conclusion, simulation games and role-playing exercises can be extremely useful learning tools. They involve young people in decision-making activities and, acting as supplements used in conjunction with other materials, help instill feelings of understanding, sympathy, and empathy. They also aid in the development of analytical powers. By making students think and act, these efforts tremendously augment the process of education. They're fun, too.

Notes

1. Gary Shirts, *Simulation: Games for Fourth Grade Through College* (Del Mar, CA: Simile II), p. 8. This catalog includes descriptions of twenty-four games, of which eight appear to have particular applicability to the study of the Middle East: GUNS OR BUTTER?, NAPOLI, STARPOWER (and its lower level counterpart, POWDERHORN), CRISIS, THE TAG GAME, RAFA' RAFA', and BAFA' BAFA'. The catalog itself is available from Simile II, Box 910, Del Mar, California 92014.
2. *Ibid.*

APPENDIX

The Middle East Content Priority Teaching Guide

by

Jerrold F. Fix

As events in the Middle East increasingly affect the lives of Americans, expanded interest in the Middle East is generated and educators are more frequently called upon to provide courses or parts of courses focusing on this critical area. Even a well-informed teacher, however, faces unusual difficulties when planning course content. Unfortunately, the majority of school social studies textbooks concentrate on the ancient Middle East and generally provide only slight, often inaccurate, information about the culture and history of this area since then.

Both the difficulty of finding suitable sources of information and of representing very different cultures in the classroom for young students create very considerable problems for a high school social studies teacher offering a course or course unit on the Middle East. More and better information about the Middle East is now generally available than was the case until recently, but the observation that there is a paucity of good textbooks for secondary level students, documented in the Middle East Studies Association's *The Image of the Middle East in Secondary School Textbooks* (1975), still holds true. *The Middle East Resource Guide*, companion to this *Guide*, issued earlier this year, is intended to provide guidance to users of films and filmstrips in particular. Other listings and evaluations, especially those being produced by various OutReach programs at university Middle East study centers, will further help point the way to the better materials which have been produced.

More challenging than the difficulty of finding and obtaining suitable teaching materials is the problem of how to present to young students, almost entirely lacking in previous familiarity with the area under study, a meaningful sense of very different cultures, their religion, history and social values. This is compounded by the fact that few teachers have had any significant formal training in Middle East area studies. Such an absence of student and teacher background in an inherently complex and difficult subject makes it yet harder to counteract the shallow perceptions and simplistic stereotypes which persist. This is true with reference to all the peoples and cultures of the Middle East. If particular stress is placed on acquiring an appreciation of Arab-Islamic culture, it reflects not only the importance to Americans of doing so—for a variety of reasons—but also the need to overcome a persistent legacy of misunderstanding and ignorance. The *Guide* seeks to assist teachers by suggesting those topics essential to an understanding of the subject and by directing them to readings and other teaching materials best suited to providing important information and insights.

The Content Priority Teaching Guide is intended not to provide lesson plans but to offer suggestions as to essential elements, as tested in the classroom, which should be included in courses examining the Middle East. It addresses specifically the need for guidance as to what can most profitably be included in courses or course units for which widely varying amounts of time are available. Hence the *Guide* is divided into four self-contained parts, structured to cover 3, 6, 9 and 18 weeks.

Each part begins with a section on geography, proceeding to cover history, politics and economics as a unit, then religion and, finally, various aspects of life in Middle Eastern societies. Emphasis, in the first section, is placed upon acquiring a grasp of both the physical and social geography of the Middle East as a foundation for subsequent learning. Teachers are directed to some of the better available maps and atlases. Films and filmstrips will be a useful supplement in portraying lands and peoples.

The section dealing with history, politics and economics lays stress on communicating a sense of how current issues and problems have developed from the historical pattern of events. Thus, for example, the rise of Arab and Jewish nationalism is proposed for discussion, together with a consideration of relevant international factors, as a context for discussing the Arab-Israeli conflict.

It is proposed that religion be approached so as to include topics for discussion which will promote an understanding that goes beyond stereotypes and a simplistic description of ritual and theological precepts. Islam is compared and contrasted with Judaism and Christianity to suggest shared perceptions and values as well as differences. In the longer units (9 and 18 weeks) topics are included which relate religion to contemporary political, social and economic issues.

The last section of the *Guide*, titled "Life in Middle Eastern Societies," suggests a variety of topics for discussion designed to provide insights into elements of similarity and difference in the basic human condition of Americans and peoples of the Middle East. Such subjects as the place of the family in society, roles of men and women, the impact of modernization on society and the problem of intercultural communication are included.

The Middle East Institute Content Priority Teaching Guide reflects several years of experience in presenting the Middle East to a high school social studies class as well as numerous exchanges of information and viewpoints with fellow secondary level teachers and with university scholars, including heads of OutReach activities programs. It is hoped that both the attempt to incorporate in the *Guide* insights obtained from these several sources and the flexibility in the approach to the problem of varied teaching schedules will make this a useful tool for social studies teachers. It is a first effort, designed to fill a particular need suggested by classroom experience. If the *Guide* enables greater numbers of secondary level instructors to present the Middle East more effectively to their students and, thereby, to stimulate the interest of more young people in an increasingly important part of the world, then its purpose will have been well served.

CONTENT PRIORITY TEACHING GUIDELINES
THREE WEEK UNIT

A. *GEOGRAPHY*

Unit includes:

1. Outline maps which may be copied. The two part series, entitled *The Twentieth Century Middle East*, includes maps of North Africa and those areas considered to be part of the traditional Middle East; a map of the territory involved in the Arab-Israeli conflict is also provided.
2. Students should be prepared to locate and label the following on a blank outline map of the Middle East:
   a. All countries of the Middle East.
   b. Capitals and other important cities.
   c. Points of geo-political importance.
   d. Religious centers.
   e. Major oil fields.
   f. Bodies of water.
   g. Deserts.
   h. Areas of the Arab-Israeli conflict.

B. *HISTORY, POLITICS AND ECONOMICS*

Unit includes:

1. The areas occupied by early Middle Eastern empires, e.g., Egyptian, Persian, Greek, Roman, Arab and Ottoman.
2. Arab contributions to civilization, e.g., as innovators in medicine and architecture, and as transmitters of knowledge from ancient times,* ("The Arch, Zero and the Orange")
3. Review of Middle East history in this century with emphasis on the collapse of the Ottoman Empire, the post-World War I period of colonial occupation, Arab nationalism, pan-Arabism, Zionism, World War II and the postwar period, the development of independence movements and the establishment of independent nations in

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*Source materials to which reference is made in the text are found under corresponding section headings in "Sources."

the Middle East. ("From World Empire to Modern Nations," "Exile and Homecoming" and "The Arab World")

4. The establishment of Israel and a review of Arab and Israeli positions regarding the legitimacy of Israel; the roots of the Arab-Israeli conflict, with emphasis on developing an appreciation for the geography of the region and the causes and effects of the Arab-Israeli wars of 1948, 1956, 1967 and 1973 as well as current efforts to establish peace in the region. (*The Middle East: The Israeli Experience*)
5. Positions held by the involved parties regarding the Palestinian claim to a homeland and their conflicting historical claims regarding the Holy Land.

C. *RELIGION*

Unit includes:

1. An examination of the Five Pillars of Islam (Profession of faith, prayer, charity, fasting and pilgrimage). (*The Rise of Islam, Patterns of Beauty*)
2. The role of Islam in the contemporary Middle East.
3. The basic tenets of Christianity and Judaism.
4. A review of the location and a discussion of the religious significance of Mecca and Medina to Islam, and of Jerusalem to Islam, Christianity and Judaism.
5. The similarities and differences among Christianity, Islam and Judaism, e.g., monotheism, concepts of good and evil, forgiveness, life after death, holy books, the role of Christ, and dietary prohibitions. (*The Great Islamic Empires*) Note and discuss the degree of ignorance in the West about Islam, in part due to a general unfamiliarity with the area and its languages, and the persistence of cultural, ethnic and religious prejudice. Emphasize that what we have in common should make us much more understanding of each other.
6. Some common stereotypes and misconceptions Americans have concerning Islam, e.g., that Muhammad was divine, that Islam is a polytheistic faith, that Islam has, through history, practiced intolerance and cruelty toward Christianity and Judaism, that Muslims are idolators and heathens.

D. *LIFE IN MIDDLE EASTERN SOCIETIES*

Unit includes:

1. A definition and description of nomadic, peasant and urban life. ("The Bedouins," "An Egyptian Village" and "Cairo-the New City and the Old"; "Egypt: Balancing Its Past and Future," "Cairo: Restless Center of the Arab World") A brief examination of the bonds that link Arabs together, as well as the factors contributing to disputes among Arab states and between the Arabs and their neighbors.
2. Customs, traditions and their origins with reference to courtship, marriage, monogamy and polygamy, childbearing and the role of women. Emphasize the role of the extended family in Middle Eastern societies and the importance of the reputation of the family as a force in the conduct of human affairs.
3. Selected stereotypes applied to Arabs by many Americans and other Westerners.
4. Contrast some of the major differences characterizing modes of existence in the Arab world, Turkey, Israel and Iran.
5. The role of the city in the life of the Middle East.

CONTENT PRIORITY TEACHING GUIDELINES SIX WEEK UNIT

A. *GEOGRAPHY*

Unit Includes:

1. Outline maps which may be copied. The two part series, entitled *The Twentieth Century Middle East*, includes maps of North Africa and those areas considered to be part of the traditional Middle East; a map of the territory involved in the Arab-Israeli conflict is also provided.
2. Students should be prepared to locate and label the following on a blank outline map of the Middle East:
   a. All countries of the Middle East.
   b. Capitals and other important cities.
   c. Population concentrations: What are the factors contributing to the development of the Nile Valley, the Fertile Crescent, the North African coastal area?

d. Points of geo-political importance.
e. Religious centers.
f. Oil fields.
g. Bodies of water.
h. Deserts
i. Areas of the Arab-Israeli conflict.

B. *HISTORY, POLITICS AND ECONOMICS*

Unit includes:

1. Early Middle Eastern empires, e.g., Egyptian, Persian, Greek, Roman, Arab, Byzantine and Ottoman.
2. Arab contributions to civilization, e.g., as innovators in medicine and architecture and as transmitters of knowledge from ancient times of astronomy, chemistry, mathematics and navigation. ("The Arch, Zero and the Orange")
3. Middle East history in this century, with emphasis on the collapse of the Ottoman Empire, the post-World War I period of colonial occupation, Arab nationalism (to include the impact of European nationalism and democracy on the growth of Arab nationalism), pan-Arabism, Zionism, World War II and the post-war period, the development of independence movements, wars of national liberation, the establishment of independent nations in the area, foreign economic domination and the reaction of Middle Eastern nations and the role of religion in their domestic and foreign policy. ("From World Empire to Modern Nations," "Exile and Homecoming" and "The Arab World")
4. The establishment of Israel and a review of Arab and Israeli positions regarding the legitimacy of Israel; the roots of the Arab-Israeli conflict, with emphasis on developing an appreciation for the geography of the region, the causes and effects of the Arab-Israeli wars of 1948, 1956, 1967 and 1973, as well as current efforts to establish peace in the region. (*The Middle East: The Israeli Experience*)
5. The positions held by the involved parties regarding the Palestinian claim to a homeland, and the conflicting historical stands regarding the Holy Land.

6. The location of Palestinian towns in Israel and refugee camps and towns in the occupied territories and in neighboring Arab states. Examine the history, motivation, methods, policies and plans for the future of the Palestine Liberation Organization (PLO). Survey the perceptions of the PLO and the Palestinians held by Israel, the United States, Arab states, and a number of selected members of the United Nations.
7. Review of current important personalities.

C. *RELIGION*

Unit includes:

1. An examination of the Five Pillars of Islam (Profession of faith, prayer, charity, fasting and pilgrimage). (*The Rise of Islam, Patterns of Beauty*)
2. The role of Islam in the contemporary Middle East.
3. The basic tenets of Christianity and Judaism.
4. A review of the location and a discussion of the religious significance of Mecca and Medina to Islam, and of Jerusalem to Islam, Christianity and Judaism.
5. The similarities and differences among Christianity, Islam and Judaism, e.g., monotheism, concepts of good and evil, forgiveness, life after death, holy books, the role of Christ and dietary prohibitions. (*The Great Islamic Empires*) Note and discuss the degree of ignorance in the West about Islam, in part due to general unfamiliarity with the area and its languages, and the persistence of cultural, ethnic and religious prejudice. Emphasize that what we have in common should make us more understanding of each other.
6. Some common stereotypes and misconceptions Americans have concerning Islam, e.g., that Muhammad was divine, that Islam is a polytheistic faith, that Islam has, through history, practiced cruelty and intolerance toward Christianity and Judaism, that Muslims are idolators and heathens.

D. *LIFE IN MIDDLE EASTERN SOCIETIES*

Unit includes:

1. A definition and description of nomadic, peasant, urban as well as Bedouin contributions to Arab culture. A brief

examination of the bonds that link Arabs together and the factors contributing to disputes among Arab states and between the Arabs and their neighbors.

2. The role of the city in the life of the Middle East and review of the population concentrations in various areas of the Middle East.
3. Customs and traditions and their origins with reference to courtship, marriage, monogamy and polygamy, childbearing and the role of women. Emphasize the role of the extended family in Middle Eastern societies and the importance of the reputation of the family as a force in the conduct of human affairs.
4. Examination of selected stereotypes applied to Arabs by many Americans and other Westerners.
5. Contrast some of the differing modes of existence in the Arab world, Turkey, Israel and Iran.
6. An examination of life in contemporary Israeli society and the effects of Israel's historical development on its people.

CONTENT PRIORITY TEACHING GUIDELINES NINE WEEK UNIT

A. *GEOGRAPHY*

Unit includes:

1. Outline maps which may be copied (Annex A). The two part series, entitled *The Twentieth Century Middle East,* includes maps of North Africa and those areas considered to be part of the traditional Middle East; a map of the territory involved in the Arab-Israeli conflict is also provided.
2. Students should be prepared to locate and label the following on a blank outline map of the Middle East:
   a. All countries of the Middle East.
   b. Capitals and other important cities.
   c. Population concentrations: What are the factors contributing to the development of the Nile Valley, the Fertile Crescent, the North African coastal area?

   d. Points of geo-political importance.
   e. Religious centers.
   f. Oil fields.
   g. Bodies of water.
   h. Deserts.
   i. Areas of the Arab-Israeli conflict.

B. *HISTORY, POLITICS AND ECONOMICS*
Unit includes:

1. Early Middle Eastern empires, e.g., Egyptian, Persian, Greek, Roman, Byzantine, Arab and Ottoman. Introduce map exercises demonstrating the extent and duration of each empire. ("Rise of Islam," "From Mecca to Baghdad" and "The Great Islamic Empires")
2. A detailed examination and listing of Arab contributions to civilization, e.g., as innovators in medicine and architecture and as transmitters of knowledge from ancient times of astronomy, chemistry, mathematics and navigation. (Ibid.) An examination of the reasons why Western civilization has generally minimized or ignored the genius of Arab civilization.
3. Middle Eastern history in this century, with emphasis on the collapse of the Ottoman Empire, the post-World War I period of colonial occupation of much of the Middle East, Arab nationalism to include the impact of European nationalism and democracy on the growth of Arab nationalism, pan-Arabism, Zionism, World War II and the post-war period, the development of independent nations in the area, foreign economic domination and the reaction of Middle Eastern nations to this situation and the role of religion in their domestic and foreign policy. ("From World Empire to Modern Nations," "Exile and Homecoming" and "The Arab World")
4. The history of Zionism and the experiences of Jews and Christians in Arab lands; the treatment of European Jews before and during the Nazi period; the post-World War II period of Jewish immigration to Palestine and world opinion concerning the plight of the Jews and U.S. policy

toward the establishment of a Jewish state. Examine the establishment of the state of Israel and review Arab and Israeli positions regarding its legitimacy. Review the roots of the Arab-Israeli conflict, with emphasis on developing an appreciation for the geography of the region and the causes and effects of the Arab-Israeli wars of 1948, 1956, 1967 and 1973, as well as current efforts to establish peace in the region. *(The Middle East: The Israeli Experience)*

5. The Palestinian claim to a homeland and the conflicting historical claims to the Holy Land put forward by Palestinians and Israelis.
6. The location of Palestinian towns in Israel and refugee camps and towns in the occupied territories and in neighboring Arab States. The history, motivation, methods, policies and plans for the future of the Palestine Liberation Organization (PLO). Survey the perceptions of the PLO and of the Palestinians held by Israel, the United States, Arab States and a number of selected numbers of the United Nations.

C. *RELIGION*

Unit includes:

1. The Five Pillars of Islam (profession of faith, prayer, charity, fasting and pilgrimage). *(The Rise of Islam,* "The Prophet, the Conquest and the Culture")
2. The role of Islam in the contemporary Middle East.
3. The role of the pilgrimage *(Hajj)* as a unifying factor in the Middle East.
4. Viewing and studying some examples of Islamic art as seen in the traditional architecture and interior decoration of mosques. *(The Gift of Islam)*
5. The basic tents of Christianity and Judaism.
6. Review of the location and religious importance of Mecca and Medina to Islam, and of Jerusalem to Islam, Christianity and Judaism. Note the similarities and differences among Christianity, Islam and Judaism, e.g., monotheism, concepts of good and evil, forgiveness, life after death, holy books, the role of Christ and dietary prohi-

bitions. *(The Great Islamic Empires)* Note and discuss the degree of ignorance in the West about Islam, in part due to general unfamiliarity with the area and its languages, and the persistence of cultural, ethnic and religious prejudice. Emphasize that what we have in common should make us much more understanding of each other.

7. Some common stereotypes and misconceptions Americans have concerning Islam, e.g., that Muhammad was divine, that Islam is a polytheistic faith, that Islam has, through history, practiced cruelty and intolerance toward Christianity and Judaism, that Muslims are idolators and heathens.

D. *LIFE IN MIDDLE EASTERN SOCIETIES*

Unit includes:

1. A definition and description of nomadic, peasant and urban life. ("The Bedouins," "An Egyptian Village" and "Cairo—the New City and the Old"; "Egypt: Balancing Its Past and Future," "Cairo: Restless Center of the Arab World") An examination of the bonds that link Arabs, as well as some of the factors contributing to disputes among Arab states and between the Arabs and their neighbors. Discuss Bedouin life and its contributions to Arab culture. Note the benefits, responsibilities and difficulties of membership in a Bedouin society.
2. The role of the city in the life of the Middle East and a review of the development of population concentrations in its various areas. Compare and contrast Middle Eastern urban life with that of an American city; for instance, compare Cairo and Chicago.
3. Customs and traditions and their origins with reference to courtship, marriage, monogamy and polygamy, childbearing and the role of women. Emphasize the role of the extended family in Middle Eastern societies and the importance of the reputation of the family as a force in the conduct of human affairs. Examine change in the area with special emphasis on the changing role of women, the effects of modernization on traditional styles and values, the impact of western-educated Middle Easterners on their societies when they return home, and the

potential for unrest that may occur in nations that fail to provide opportunities for the ever-increasing number of better educated citizens entering the work force. ("Modern Women of Syria," *Transition Generation: A Third World Problem*) Review some of the major differences between the role of the family in the traditional Middle East and in the United States. Compare and contrast the different roles of men and women in the traditional Middle East and in the United States.

4. Display and discussion of examples of Middle Eastern ceramics, metalwork, jewelry, rugs, calligraphy and architecture.
5. Selected stereotypes of Arabs commonly held by many Americans and other Westerners.
6. Some of the differing modes of existence in the Arab world, Turkey, Israel and Iran.
7. Life in contemporary Israeli society and the effects of Israel's historical development on its people.

CONTENT PRIORITY TEACHING GUIDELINES
NINE WEEK UNIT

A. *GEOGRAPHY*

Unit includes:

1. Outline maps which may be copied. The two part series, entitled *The Twentieth Century Middle East*, includes maps of North Africa and those areas considered to be part of the traditional Middle East; a map of the territory involved in the Arab-Israeli conflict is also provided.
2. Students should be prepared to locate and label the following on a blank outline map of the Middle East:
   a. All countries of the Middle East.
   b. Capitals and other important cities.
   c. Population concentrations: What are the factors contributing to the development of the Nile Valley, the Fertile Crescent, the North African coastal area?
   d. The extent of Arab civilization.

   e. Points of geo-political importance.
   f. Religious centers.
   g. Oil fields and refineries.
   h. Bodies of water.
   i. Deserts.
   j. Agricultural zones and products.
   k. Areas of the Arab-Israeli conflict.
   l. Areas of military-strategic significance.
3. Each country presented in outline on a blackboard or in transparencies with a listing of important cities, industrial products, agricultural regions, current political orientation and leadership, colonial experience and foreign affairs. Locations of ancient ruins of historical and archeological importance may also be discussed.

B. *HISTORY, POLITICS AND ECONOMICS*
Unit includes:
1. Early Middle Eastern empires, e.g., Egyptian, Persian, Greek, Roman, Byzantine, Arab and Ottoman. Introduce map exercises demonstrating the extent and duration of each empire. ("Rise of Islam," "From Mecca to Baghdad" and "The Great Islamic Empires")
2. Arab contributions to civilization, e.g., as innovators in medicine and architecture and as transmitters of knowledge from ancient times of astronomy, chemistry, mathematics and navigation. ("The Arch, Zero and the Orange"; "Rise of Islam," "From Mecca to Baghdad" and "The Great Islamic Empires") Contrast the state of medical knowledge in the twelfth century in the Arab world with that of the twelfth, sixteenth and eighteenth centuries in Europe. Review a number of current high school world history civilization textbooks to determine how accurate and adequate an examination of history and contributions of the Arab world is provided. ("Knowledge of the World")
3. Middle East history in this century with emphasis on the collapse of the Ottoman Empire, the post-World War I period of colonial occupation of much of the Middle East, Arab nationalism to include the impact of European

nationalism and democracy on the growth of Arab nationalism, pan-Arabism, Zionism, World War II and the post-war period, the development of independence movements, wars of national liberation, the establishment of independent nations in the area, foreign economic domination and the reaction of Middle Eastern nations to this situation and the role of religion in their domestic and foreign policy.

4. The History of Zionism and the experience of Jews and Christians in Arab lands; the treatment of European Jews before and during the Nazi period, the post-World War II period of Jewish immigration to Palestine, world opinion concerning the plight of the Jews and U.S. policy toward the establishment of the state of Israel and review roots of the Arab-Israeli conflict, with emphasis on developing an appreciation for the geography of the region and the causes and effects of the Arab-Israeli wars of 1948, 1956, 1967 and 1973. Evaluate current efforts to establish peace in the region. (*The Middle East: The Israeli Experience*)
5. Life in Israel and the Arab world, emphasizing governmental structure, economic systems, agriculture, industry, relations with the United States and the civil rights of minorities.
6. The positions held by the involved parties regarding the Palestinian claim to a homeland, and the conflicting historical claims to the Holy Land.
7. Location of Palestinian towns in Israel and refugee camps and towns in the occupied territories and in neighboring Arab states. Examine the history, motivation, methods, policies and plans for the future of the Palestine Liberation Organization (PLO). Survey the perceptions of the PLO and the Palestinians held by Israel, the United States, Arab states and a number of selected members of the United Nations.
8. History of foreign presence in the Middle East, including the colonial relationship between France and Algeria and between England and Egypt; further, examine the economic-military relationship between Saudi Arabia, Iran,

Israel and the United States, and between Egypt and the Soviet Union and the United States.

9. Political and economic effects of modernization on Middle Eastern nations, including a detailed examination of statistics showing crude petroleum reserves, new discoveries, production, consumer demand and changes in income over the past ten years.

C. *RELIGION*

Unit includes:

1. The Five Pillars of Islam (profession of faith, prayer, charity, fasting and pilgrimage). (*The Rise of Islam* and "The Prophet, the Conquest and the Culture")
2. The role of Islam in the contemporary Middle East.
3. The role of the pilgrimage *(Hajj)* as a unifying factor in the Middle East.
4. The life of the Prophet Muhammad and the expansion of Islam and its relationship to conquered peoples of monotheistic and polytheistic faiths. *(From Mecca to Baghdad)*
5. Study portions of *The Holy Quran,* discussing its role as a moral guide for Muslims. Review its influence on education and the legal code.
6. The basic tenets of Christianity and Judaism. Note similarities and differences among Christianity, Islam and Judaism, e.g., monotheism, concepts of good and evil, forgiveness, life after death, holy books, the role of Christ and dietary prohibitions. *(The Great Islamic Empires)* Note and discuss the degree of ignorance in the West about Islam, in part due to a widespread lack of familiarity with the area and its languages, and the persistence of cultural, ethnic and religious prejudice. Emphasize that what we have in common should make us much more understanding of each other.
7. Some common stereotypes and misconceptions Americans have concerning Islam, e.g., that Muhammad was divine, that Islam is a polytheistic faith, that Islam has, through history, practiced curelty and intolerance toward Christianity and Judaism, that Muslims are idolators and heathens.

8. Islam in the twentieth century: the effects of modernization on Islam and the effects of Islam on modernization in the Middle East. *(From World Empire to Modern Nations)*
9. A review of the location and a discussion of the religious importance of Mecca and Medina to Islam, and of Jerusalem to Islam, Christianity and Judaism.
10. The influence of Islamic philosophy on architecture, design, color and artistic creativity. *(The Gift of Islam, Pattern of Beauty, The Great Islamic Empires)* Examine some examples of Islamic art illustrated in the traditional architecture and interior decoration of mosques. *(The Gift of Islam)*

D. *LIFE IN MIDDLE EASTERN SOCIETIES*

Unit includes:

1. A definition and description of nomadic, peasant and urban life. ("The Bedouins," "An Egyptian Village" and "Cairo-the New City and the Old"; "Egypt: Balancing Its Past and Future" and "Cairo: Restless Center of the Arab World") An examination of the common bonds that link Arabs, as well as some of the factors contributing to disputes among Arab states and between the Arabs and their neighbors. Discuss Bedouin life and its contributions to Arab culture. Note the benefits, responsibilities and difficulties of membership on a Bedouin society. Discuss examples of struggle for national self-determination such as those of the Kurds and the Palestinians.
2. The role of the city in the life of the Middle East and review of the development of population concentrations in its various areas. Compare and contrast Middle Eastern urban life with that of an American city; for instance, compare Cairo and Chicago. Examine and contrast life sytles in various Middle Eastern cities such as Cairo, Jerusalem, Tehran, Tunis, Benghazi, Aswan and Tel Aviv.
3. The various ethnic and linguistic groups found in the area.

4. Customs and traditions and their origins, with reference to courtship, marriage, monogamy and polygamy, childbearing and the role of the women. Emphasize the role of the extended family in Middle Eastern societies and the importance of the reputation of the family as a force in the conduct of human affairs. Examine change in the area with special emphasis on the changing role of women, the effects of modernization on traditional styles and values, the impact of western-educated Middle Easterners on their societies when they return home, and the potential for unrest that may occur in nations that fail to provide opportunities for the ever-increasing number of better educated citizens entering the work force. ("Modern Women of Syria"; *Transition Generation: A Third World Problem*) Review some of the major differences between the role of the family in the traditional Middle East and in the United States. Compare and contrast the different roles of men and women in the traditional Middle east and in the United States.
5. Some of the differing modes of existence in the Arab world,Turkey, Israel and Iran.
6. Life in contemporary Israeli society and the effects of Israel's historical development on its people.
7. Selected stereotypes of Arabs commonly held by many Americans and other Westerners.
8. Examine the question, "Why does western civilization fail to recognize adequately the great contributions of the Arabs to civilization?" The following questions can motivate discussions and elicit answers to the above question:
    a. Do we tend to be more interested in Europe because that is where most of us trace our heritage?
    b. Does our inability to communicate effectively through language limit our understanding of a different culture?
    c. Did the break in contact with the Arab world make us ignore or forget the advances of Islamic civilization?

9. Discussion of modernization in Middle Eastern societies should include:
   - a. Increased income and rising expectation.
   - b. Improved and extended education.
   - c. Backlash against modernization and/or westernization.
   - d. The changing role of women.
   - e. Industrialization.
   - f. Communications.
   - g. Urban congestion and overtaxing public services and utilities.
   - h. Modernization plans in different Middle Eastern states such as Israel, Egypt, Iran, Saudi Arabia and Libya.
   - i. Military strength and great power relationships.
10. Display and discussion of examples of Middle Eastern ceramics, metalwork, jewelry, rugs, calligraphy and architecture. ("Patterns of Beauty" and "The Gift of Islam")
11. Investigation of various Middle Eastern foods, contrasting the ingredients, methods of preparation, and nutritional value with the normal American diet.

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B. *HISTORY, POLITICS AND ECONOMICS*

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C. *RELIGION*

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Christian Science Monitor (Boston)
Los Angeles Times
New York Times
Washington Post

These three journals, the last two representing contrasting viewpoints, publish serious, scholarly articles. The *Middle East Journal* is a particularly good research tool with an extensive book review section and listing of periodical literature.

Journal of Palestine Studies
Jerusalem Quarterly
Middle East Journal

List of Distributors

Arab Information Center
747 Third Avenue (25th Floor)
New York, N.Y. 10017

Baer Films
805 Smith St.
Baldwin, N.Y. 11510

Encyclopedia Britannica Educational Corporation
425 N. Michigan Ave.
Chicago, IL 60611

Eye Gate Media
146-01 Archer Avenue
Jamaica, N.Y. 11435

Guidance Associates
757 Third Ave.
New York, N.Y. 10017

International Film Foundation
332 S. Michigan Ave.
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